THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

OCTOBER 1912

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Contents for October, 1912

A NEW PHOTOGRAPH OF HIS LATE MAJESTY, MEIJI TENNO	.	Frontispiece
THE OBSEQUIES OF THE LATE EMPEROR, MUTSUHITO	. . . . .	333
THE ITALIAN EMBASSY IN TOKYO	"J"	336
THE HORYUJI TEMPLE	Anon	343
JAPAN'S POLICY IN FORMOSA . . .	Baron Goto . .	345
THE INDUSTRIAL PROGRESS OF JAPAN .	Minoru Oka . .	351
POEM BY HIS LATE MAJESTY, MEIJI TENNO	. . . . .	354
THE TAKETORI MONOGATARI (V) . . .	Ariel	355
JAPANESE ORATORY	Dr. J. Ingram Bryan	358
CIVILIZING THE SAVAGE	K. UCHIDA . .	363
ORIENTAL VERSES (Poem)	Bernard Westermann	368
WHAT JAPAN HAS DONE FOR FORMOSA .	K. Yagiu . . .	369
THE JAPANESE "MARK TWAIN" . . .	F. Yamazaki, B. A.	374
LABOUR AND WAGES IN JAPAN . . .	"N"	378
AROUND THE HIBACHI: "AN UNNOTICED WOUND" .	"W"	382
CURRENT JAPANESE THOUGHT . . .	The Editor . .	384

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A NEW PHOTOGRAPH OF H. M. THE EMPEROR

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VOLUME THREE OCTOBER, 1912 NUMBER SIX

OBSEQUIES OF HIS MAJESTY THE LATE EMPEROR OF JAPAN

By DR. J. INGRAM BRYAN

ON the fourteenth of September all that was mortal of his Imperial Majesty, Mutsuhito, late Emperor of Japan, was laid to rest on the slope of Momoyama, the hill of peach blossoms, just outside of Kyoto, where the spirit of the deceased sovereign now reigns enshrined in the magnificent mausoleum erected for its apotheosization. The more important of the state functions in connection with the funeral ceremony took place in Tokyo on the evening of the preceding day, at the conclusion of which the Imperial cortége left by special train for the south. It cost the heart of Tokyo a pang to see borne away from it the sacred remains of the great Emperor who had for forty-five years honoured the city with his presence; and though a move was made to have the burial take place in the national capital, it came out that while his late Majesty was yet in the flesh he had himself selected as his last resting place the ancestral haunts of childhood near the old national capital, the city of centuried peace; and so Tokyo could not do less than loyally bow submission with good grace. Tokyo can, however, never forget the beloved ruler, and will in the near future erect a worthy national shrine to his memory, whither all may come to venerate, and commune with, the spirit of him who loved the people well. It was freely recognized by the citizens of Tokyo that the Emperor was not of one city only, but of the whole Empire, and that the capital having had the honour of the Imperial residence, the old capital where he was born and brought up, might well crave the honour of his tomb.

It was, moreover, but natural that his Majesty should have preferred interment amid the historic environment where so many of his illustrious ancestors have slept enshrined through the centuries!

It would indeed be difficult to find a place more fitting for an Imperial Mausoleum. Momoyama is a spot richly consecrated by national tradition and historical association. There is, perhaps no holier ground in all Japan. Down the slope of the same hill lies the centuried dust of the wise Emperor Kammu, who more than a thousand years ago forsook the noisy, sect ridden capital at Nara and founded the new metropolis in the south, calling it Kyoto, the city of Peace. And not far away is the tomb of the Emperor Ninmei, over-

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shadowed by a matchless grove of immemorial pines. Here on this fair slope of the blooming peaches, where first rays of the rising sun light up the environing pines and evergreens, the late Emperor Mutsuhito has been laid to sleep his last long slumber, a sacred spot towards which henceforth the whole nation turns in reverence. If as the Japanese believe, the dead are not dead but alive, then the immortal spirit of the much loved Emperor may still look out upon one of the fairest landscapes in all Japan. The brow of the hill is crowned by the ancient pines, the symbols in Japanese literature of immortality. The outlook across the plains from thence is extensive and sublime. Away to the south sweeps the extensive fields of Yamashiro, while to the far west rise the green peaks of Kongo and Ikoma, with the silver streaming Uji close below. The music of these waters were sweet to the ear of the departed Emperor, haunted, as they were, by memories of battles long ago, the last one being that between his own army and the forces of the Shogun in the conflict that issued in the Restoration and the brilliant era of Meiji. Some little distance further stands the ruins of the old castle of Fushimi, out of which still rises a remnant of the big donjon tower, battered and cracked with war and weather, the hoary image reflected grimly in the waters below.

It is not without significance, too, that in the vicinity stands the renowned and ancient temple of *Ōbakusan*, built in 1659, and over the high altar of which is an autograph of the late Emperor. In every way, therefore, Momoyama is bathed in associations dear to the heart of the departed sovereign, even in death as in life.

All words fail to convey any adequate idea of the Imperial obsequies, so simple and yet so imposing and appropriate. There was naturally a good deal of the oriental love of colour and a taste for gorgeous mystery. But of the lavish pomp and pagan grotesque there was none. Tokyo was the center of the national mourning, as it is of the nation's life, and the removal of the honoured remains of the illustrions dead was like the departing of the capital's glory. Everybody seemed to feel as though a light had gone out never to be rekindled, and yet the nation's grief was softened and enlightened by the old Shinto faith in immortality. As the great moment arrived when the vast procession was to move, a fragile silence reigned over the capital and Empire. In accordance with the ancient custom of Japan the funeral rites were performed in the evening, the myriad lights twinkling in the darkness adding a sense of mystery to the scene. As the twilight deepened and then disappeared, the funeral lights blazed out along the way, and the vast and seemingly endless cortége began to move, leaving the Imperial palace where the body had lain in state since its death, and proceeding to the great shrine at Aoyama about two miles distant. The last rites were celebrated at this specially erected shrine on the Aoyama parade ground. This ground embraces a vast plain on the outskirts of the capital, where military exercises are wont to take place, a spot capable of accomodating about a million spectators. It was selected as the only space capable of receiving the multitudes who wished to pay a last tribute to the late ruler. Within a special enclosure erected in the center of this immense ground stood the funeral shrine with the altar and lights.

The Imperial casket was laid upon a specially constructed bier in the form of an ancient car on two great high wheels, and drawn by six huge oxen all of a colour. Much care had been taken to search the whole of the Kyoto region to find suitable oxen; for after the animals are selected they are given Imperial decorations and never again used for purposes of labour. It is said the animals are fed on sesamum seed until they die, which is usually not long. The funeral car was in itself something unique. It was of course made specially for the occasion, and by a family in Kyoto with whom the task is hereditary. The Imperial remains were accompanied by certain high officers of the army and navy as pallbearers, and followed by the Princes and officials of state. The route was guarded every

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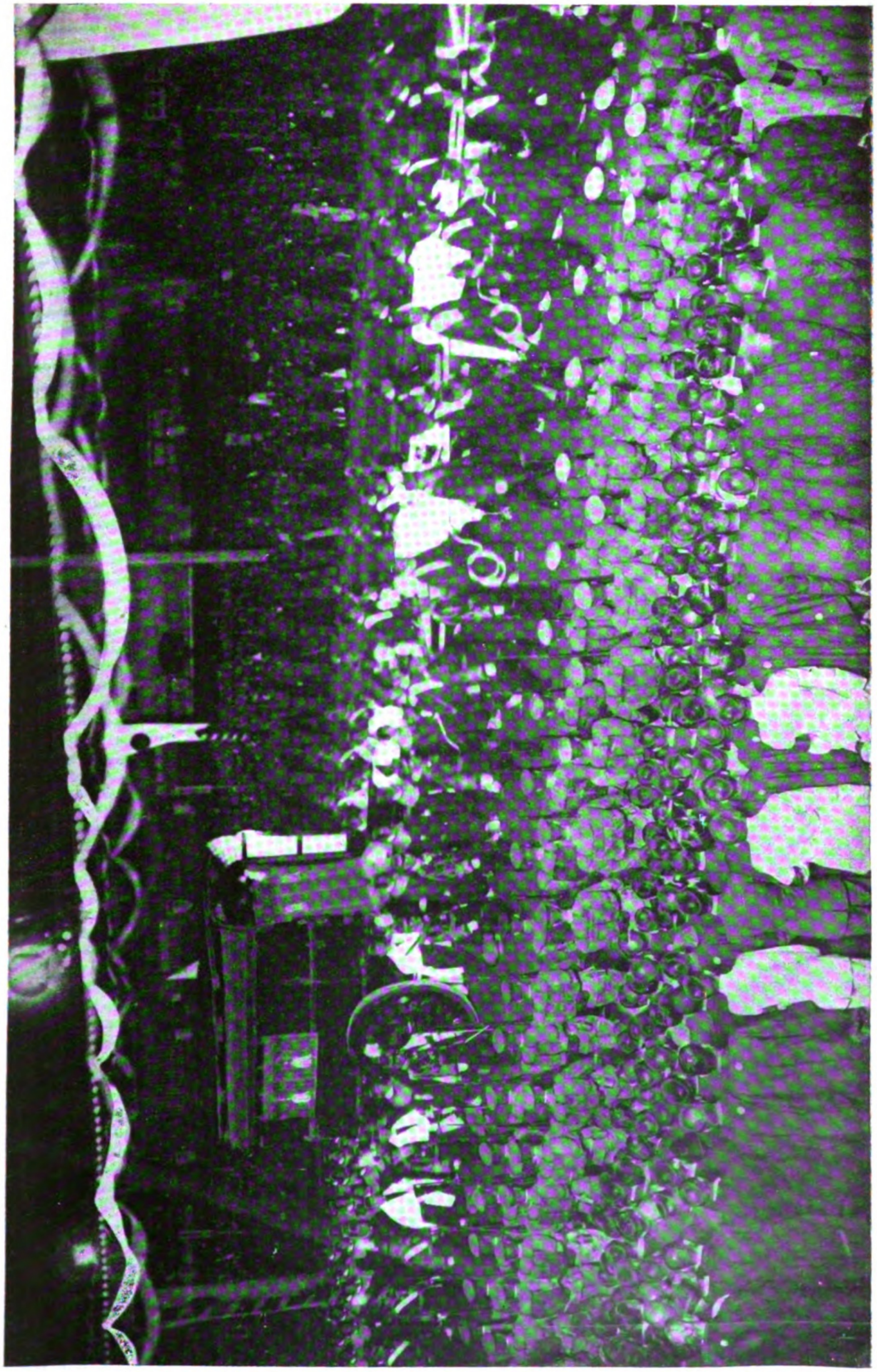

IMPERIAL HEARSE OF ANCIENT STYLE, DRAWN BY OXEN

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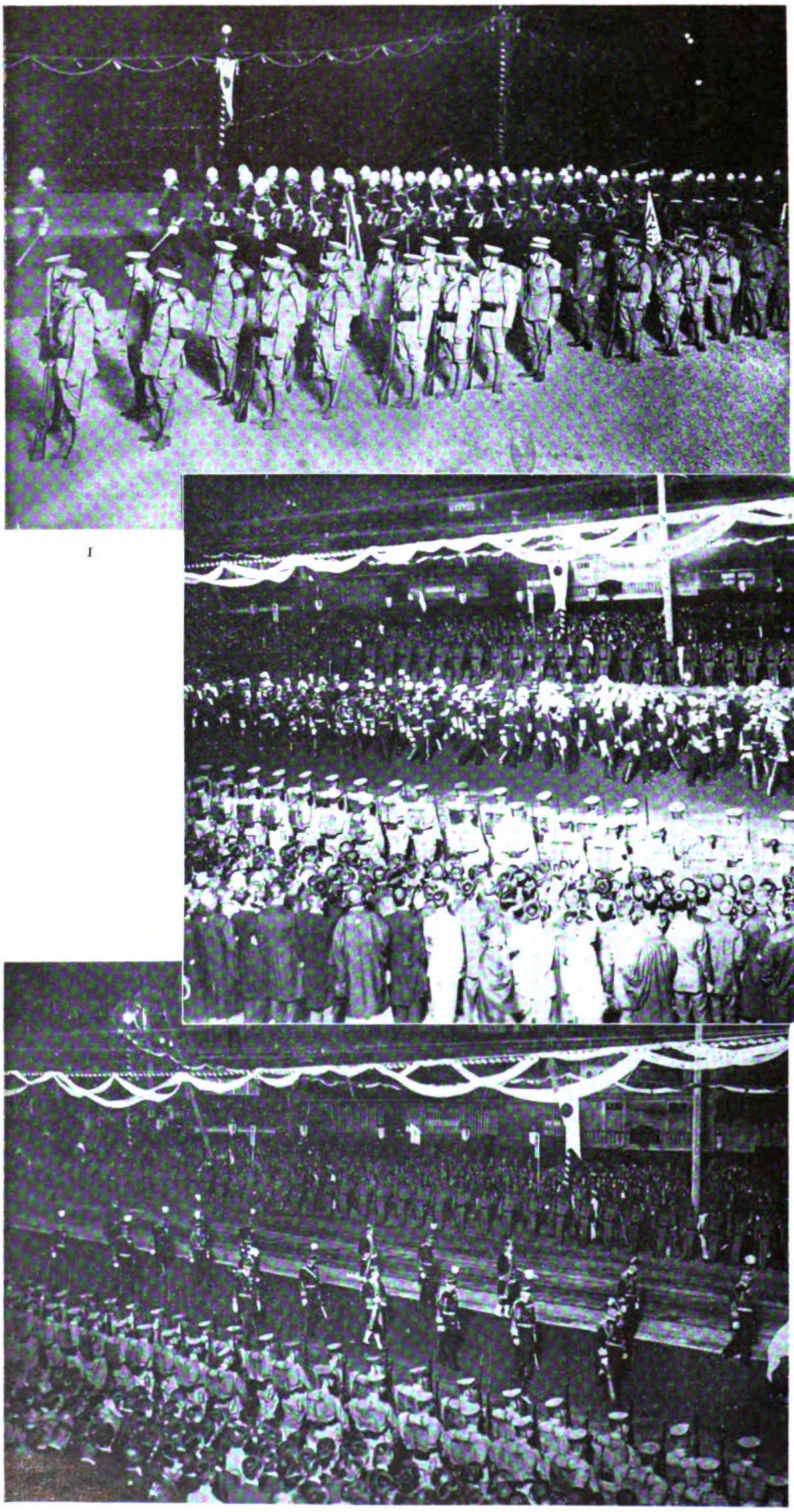

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1. BRITISH BLUEJACKETS AT IMPERIAL FUNERAL 2. PROCESSION OF NOBLES
3. IMPERIAL PRIMCES

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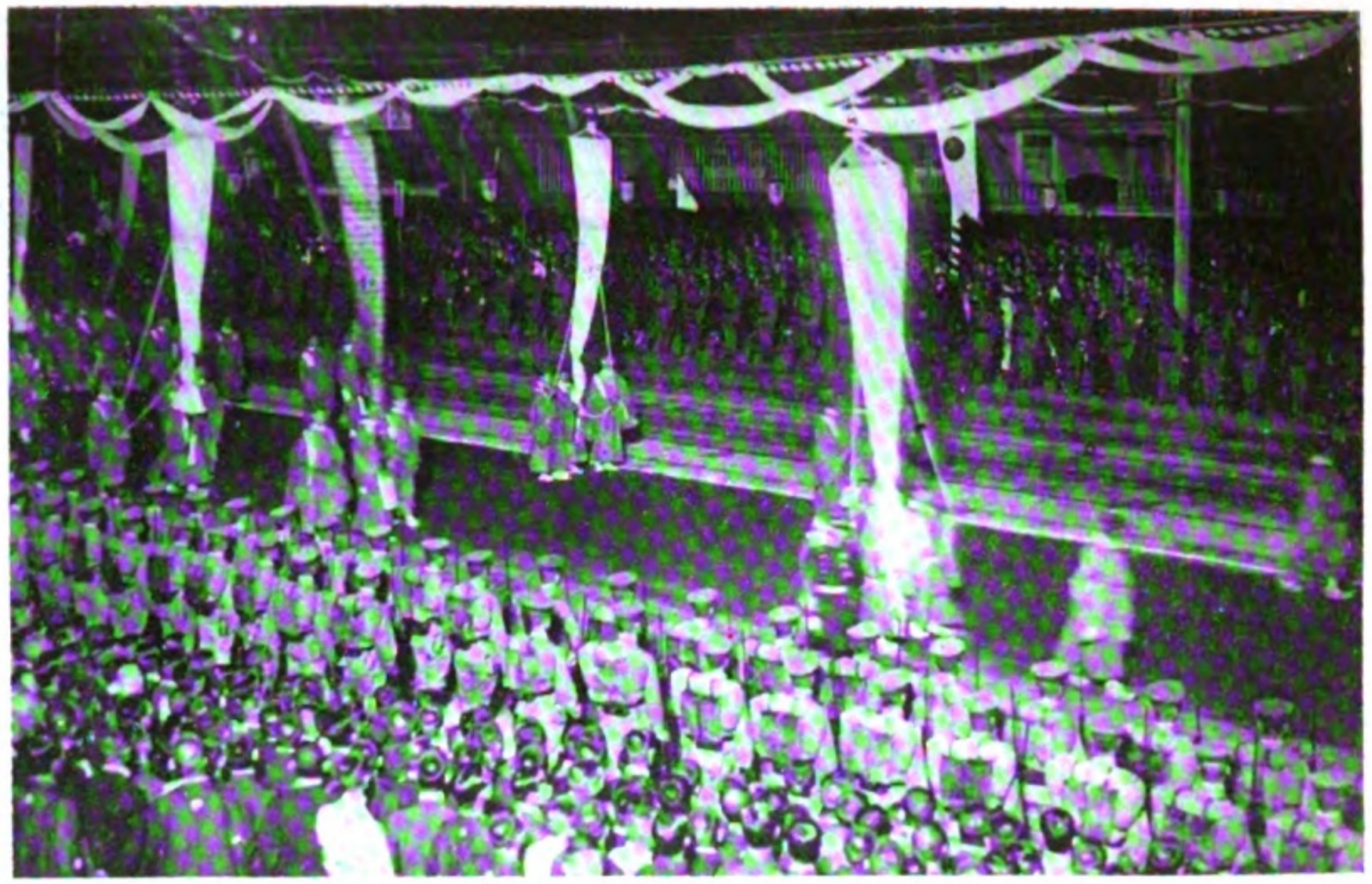
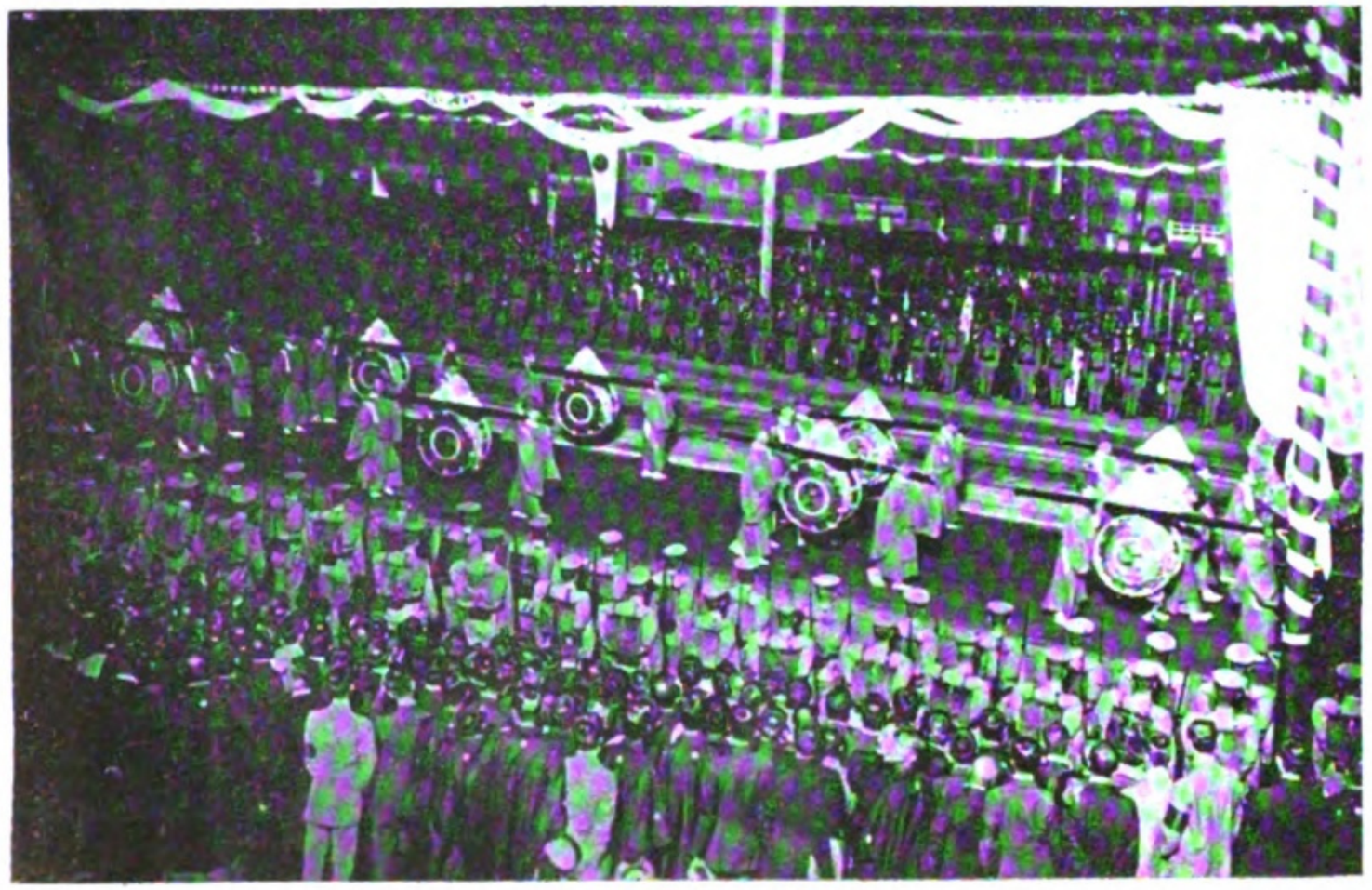
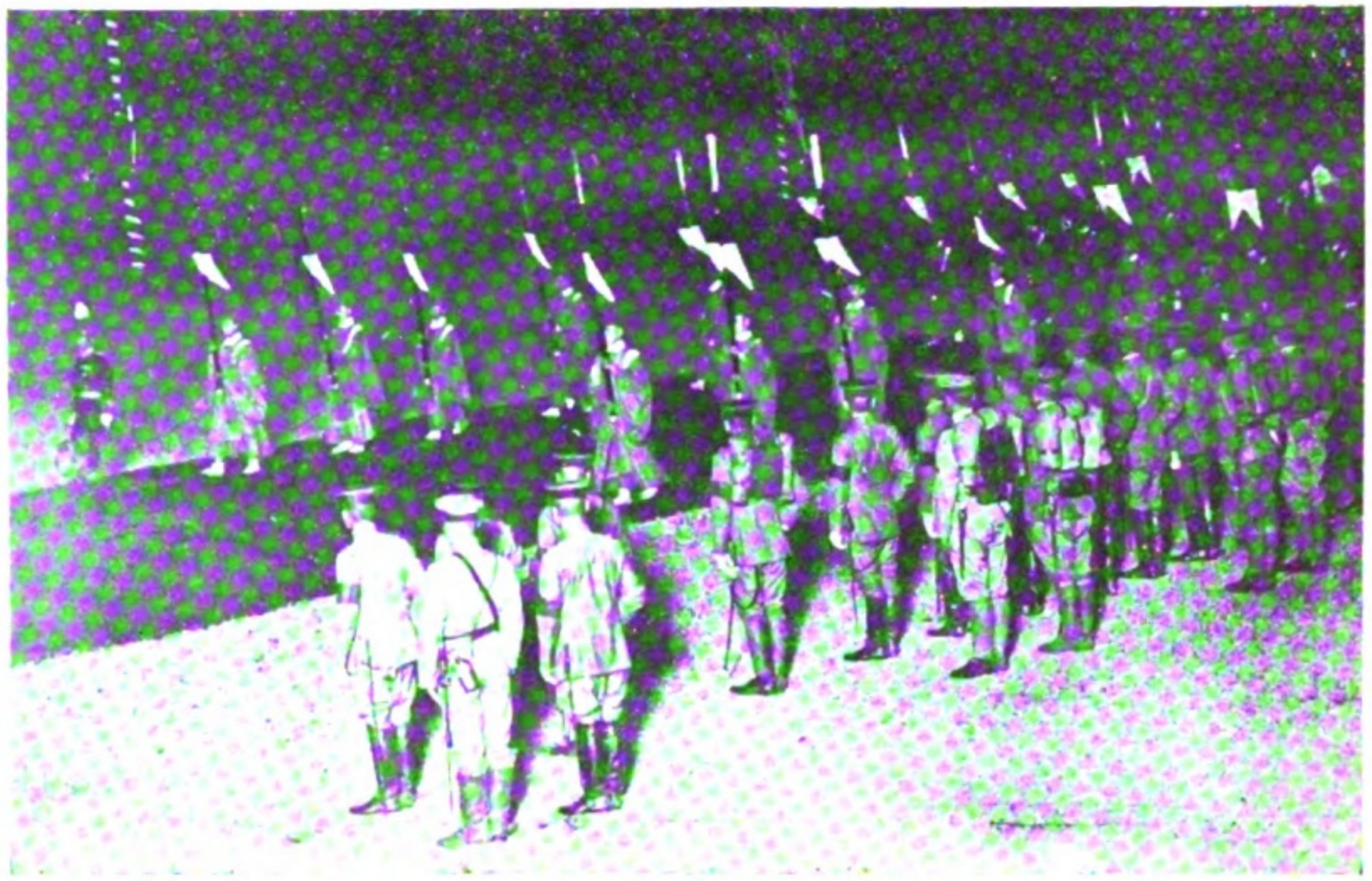
OMASAKAKI: SACRED TREES BORNE IN IMPERIAL CORTEGE



MIHATA: BEAUTIFUL SILKEN BANNERS, WHITE AND YELLOW



ANCIENT DRUMS



HALBERDS AND SPEARS

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MASAKAKI: SACRED EVERGREENS USED AT IMPERIAL FUNERAL KAGARI: STANDS FOR WATCHFIRES

AVENUE TO IMPERIAL PAVILION AT AOYAMA WHERE IMPERIAL OBSEQUIES TOOK PLACE

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foot of the way by soldiers, behind whom crowded the nation's millions with bowed heads and sad hearts as the Imperial bier passed along to the solemn strains of the Shinto funeral dirge. As the procession moved slowly along with its clouds of white mourning garments, its long array of brilliant official uniforms amid the flare of giant torches, strange canopies and numberless giant bouquets shot through with great prayerful banners, the whole presented a scene beyond compare. The funeral procession wended its way along streets his late Majesty had often been wont to traverse. The age-grey walls of the old castle moat were left behind and the concourse turned along past the Chamber of Commerce down to corner of Hibiya Park through Akasaka valley up the Aoyama road to the parade ground. Over the weird and melancholy dirges of the priests struck now and then the boom of distant guns and the solemn knell of numberless temple bells.

Arriving at the shrine the catafalque was placed before the high altar, the priests recited the ritual requirements, and the new Emperor and Princes and other notables offered prayers and presented tributes of respect and devotion to his late Majesty. From afar the multitudes bowed in solemn and silent veneration. The spirit of the occasion can be better appreciated if it be realized that according to Shinto faith the soul of the departed Emperor is now occupying a position of deity entitled to the worship of the nation and able to bestow benediction upon all who call upon him. This faith added immensely to the sense of awe and devotion undoubtedly prevailing throughout the vast concourse of people. Consequently during the scene the major portion of the funeral service was something indescribable, and never to be forgotten. It is supposed that at least a million people were massed in orderly and devoted mien around the four sides of the great enclosure, the commonality divided from the guests by a bamboo fence low enough to allow all to see and worship. The mind must picture to itself the sombre and silent mass of humanity under the twinkle of myriads of electric lamps, many of them of more than ten thousand candle power, with beacon fires blazing here and there, the whole scheme of illumination casting a lurid glare over the worshipping multitudes. And withal the wierd strains of the ceaseless Shinto dirges, the strange voiced recitation of the ritual sentences, the Imperial mourners moving like ghostly shades before the altar in prayer and offering, the supreme moment when the vast concourse of people bowed to the earth as one man in adoration, what a scene it was all under the blue vault of heaven!

A special railway track had been laid to the grounds; and as the funeral rites ended the catafalque was reverently placed in a beautiful hearse-car especially constructed by the Department of Railways to bear the remains to Kyoto. This car was attached to a special train bearing Representatives of the new Emperor and suite, as well as the princes and chief officials of state, while a second train followed to carry all who were entitled to attend the Imperial funeral. Reaching Kyoto the following evening the ceremony of burial and deification was performed at Momoyama, when the remains were interred in the stately mausoleum erected there to receive them. And here henceforth will come from all parts of the Empire pilgrims from time to time to pay tributes of respect to, and to worship at the shrine of, him who will forever go down in history as the father of modern Japan, the creator of the Meiji Era, and possibly the greatest Emperor Japan has seen.

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THE ITALIAN EMBASSY IN TOKYO

By "J"

ITALY has the honour of first making known to the western world the existence of Japan. Before the thirteenth century Europe had some dim knowledge of the land of Far Cathay, but not even a suspicion that there was such a country as Japan. But in the year 1275 a Venetian traveller, Marco Polo, had succeeded in making his way by the Indian route to China; and during his residence at the court of the famous ruler, Khublai Khan, he was told of a great empire still further eastward: an empire whose riches were untold, the palace roofs of the Imperial family being covered with pure gold, and precious metals and gems being accounted of as nothing in its decoration. The Chinese name given to this island empire in the Pacific was Zipangu (*Zhip-peng*) or Sun-source-land; and during the seventeen years that Marco Polo spent at the Chinese capital, the tales he heard of Zipangu were wonderful in the extreme. At this time the Chinese were naturally full of the subject, as their mighty ruler had attempted an invasion of Japan and met with complete reverse. Khublai Khan was master of the largest empire the world has ever seen. It extended from the Yellow sea to the Caspian, and north and south from sea to sea, excluding India; and not content with having conquered most of the Asiatic continent, including Russia and Anatolia, Khublai Khan organized a great navy and set sail for Japan. On the shores of Nippon he met with the reverses he experienced when trying to overrun Europe. There the Poles and Teutons proved too much for his tartar hordes and saved Europe from becoming Asiatic. In the East Japan set the limits to his reign of conquest. The Chinese did not dwell so much on the defeat of their powerful navy by the Japanese, but they said much of the wealth and splendor they had set out to make their own. This picture of the riches of Japan Marco Polo carried back with him to Europe. The information led to the organization of East Indian trading companies for the exploitation of the Far East. Among the first to attempt taking advantage of the geographical discoveries of Marco Polo was another native of Italy, the Genoese sailor, Christopher Columbus. After much difficulty he succeeded in securing a fleet from the Queen of Spain, and set sail for Zipangu across the Atlantic, little dreaming that the vast continent of America, a new world, lay between. Thus America has the honour of coming between Japan and European invasion. It was probably, however, a peaceful invasion bent on purposes of mutual trade. But if, as some suspect, it had any hostile intention, America turned it into another direction, and invasion became colonization. How much the world owes to this Genoese sailor. He turned the attention of Europe from Far Eastern invasion and exploitation to centuries of busy colonization in new and unoccupied lands. He saved the east from occidental domination, and enriched the races and territories of Europe with enlarged prospects and achievements. As the invading races of the west fill up the new lands discovered by Columbus, they overflow along the Pacific, and now look across to the shores he was prevented by America from reaching; and the future is pregnant with a great commingling of nations, a meeting of the east and the west, the beginning of the brotherhood of man.

Thus it may be seen what a far-reach-

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ing influence the sons of Italy have had on Japan even before any of them ever visited her shores. The first Italians actually to set foot on Japanese soil were Roman Catholic missionaries, though we cannot be sure that there were no Italians among the sailors reaching Japan on the ships of the East India Companies. The fact that the Jesuit missionaries, who came to Japan first in 1549, were under the jurisdiction of the Pope of Rome, brought Italy into close connection with Japan from these early times. The work of the Roman Church was so successful that by the year 1582 there were many thousands of Christians, and an embassy was despatched to Rome. The first of these embassies to Italy, organized by the Lords of Bungo, Arima and Omura, left Japan early in 1582, and reached Rome in 1585, where it was received with great honour. Another embassy was sent to Rome in 1614 under the auspices of Date Masamune, *daimyō* of Sendai, but the fierce persecution of the Christians in Japan, caused this second embassy to be received with caution. At this time there were more than one million Christians in Japan, all under the fatherly care of the Pope in Rome. The persecution of the Christians caused a sad break in relations between Japan and Italy. In spite of the nameless horrors and fiendish tortures visited upon the adherents of the Roman Church, there were not wanting Italian priests who were willing to face them for the sake of the faith and the faithful. The Jesuit father Sidotti, nothing daunted, visited the Japanese coast at intervals during the eighteenth century, he and his companions being at last thrown into prison. The Pope appointed a bishop for Japan in 1846, but on account of the restrictions against Christianity, he had to live in the Loo Choo islands till the signing of the treaties in 1858 When the priests came back to Japan in 1865 they had the joy of discovering that many Christians had weathered the storms of persecution and were still true to the faith.

The Jesuit priest Sidotti was one of those Italians through whom Japan obtained much knowledge of the west. The *Bakufu* brought him to Edo and made him lodge in a certain house set apart for him in Koishikawa. The government appointed a Confucian scholar, named Arai Hakuseki, to visit Sidotti at frequent intervals and find out from him all he could about European life, manners and politics. The Japanese inquisitor brought with him, on these daily interrogations, a map obtained from the Dutch, and the Italian had to answer all sorts of questions about the geography of Europe. The answer received to every question was written down to the minutest detail. This was all published afterwards in book form under the title: "*Seiyo-kibun*," or, Remarkable Facts about Western Lands. Sidotti never saw his beloved Italy again, expiring at Koishikawa in the year 1715.

After the Japanese authorities began to concede treaties to western countries Italy made application for similar favours. In the year 1866 an Italian warship arrived for this purpose, and concluded a provisional treaty with the *Bakufu* government, a regular treaty being negotiated the following year. This permanent treaty was on the lines of those obtained by the United States, Great Britain, Germany and France. During this year the first Italian Minister to Japan arrived, Count Vittorio Sallier de la Tour. He was succeeded in March in 1870 by Count Alessandro Fé D'Ostiani who remained till 1877, when Count Raffaele Ulisse Barbolani became Minister Plenipotentiary to Japan. In 1873 His Highness, the nephew of the reigning sovereign of Italy, visited Japan, and was received with Imperial honours, being quartered in the Peers' Club and visited by the Emperor of Japan. In 1882 came the Italian Minister Chevalier Eugenio Martin Lanciarez, who attended the conference for the revision of treaties. He was succeeded by Count Renato de Martina in 1883. Count Ercole Orfino came to the Italian Legation in Tokyo in 1894. This year a conference was held at Rome for the revision of treaties with Japan, the Japanese representative

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being Baron Takahira. Count Guilo Melegari represented Italy in Tokyo from April 1901 to July 1904 when Count Guilio Cesare Vinci became Italian Minister to Japan. After the various countries of Europe raised their representatives in Tokyo to the rank of Ambassadors, the first Italian ambassador to Tokyo was Count Giovanni Gallina, who was succeeded by the present Italian Ambassador, Marquis Alessandro Guiccioli in 1908.

Italy and Japan have something in common in their semi-tropical climates and their love of art. For this reason the two countries have taken more than ordinary interest in each other. Her Majesty the Queen Dowager of Italy has more than once expressed a desire to visit Japan; and though the Imperial family of Japan extended the most cordial invitations, the Royal lady was prevented by unavoidable circumstances from carrying out her desire. The Japanese, however, have not given up the hope of being honoured by her presence; and every year revives talk of the anticipated visit. Japan's greatest debt to Italy is in the matter of painting. Though European painting was first introduced into Japan by an Englishman, Mr. Charles Wirgman, the teaching of the art was never fully practiced until in 1876 the Government brought to Japan three Italian artists to teach in the Academy of Fine Art just then established. One of these, Professor Fontanesi, taught painting; Professor Rangusa taught sculpture; and Professor Capeletti taught instrumental drawing. Fontanesi, like Carot, of France, was an idealist; and his painting was so rich in poetic imagery that he had a fine influence on Japanese art. He soon had more than sixty pupils under him; and all the present-day leaders in western styles of painting are the result of his instruction and inspiration. At the time of the rebellion headed by Saigo in 1877 the government was so occupied with internal disorders that the subject of fine art was neglected. The studios under construction were left unfinished; and Professor Fontanesi, becoming discouraged, resigned and returned to Italy. From that time the Japanese Academy began to decline and has never since quite recovered. Other Italian teachers were employed, but they never created the confidence and enthusiasm of the first one, and the Academy came to an end in 1883. The work inaugurated in painting by these Italian teachers, has, nevertheless, gone on, and Japan owes her progress in western painting to their endeavours. One of the foremost artists in western style, Kiyoō Kawamura, went to study in Italy in 1870, returning in 1881; and to-day he is very highly esteemed among the representatives of European painting in Japan. His genius lies in expressing Japanese thought and life after the European manner: he is no mere imitator. Another Italian who did much to encourage the art of his country among the Japanese was Professor Chiosoné who lived in Japan from 1879 to 1880.

It is to be regretted that Italian literature is not yet very widely known in Japan. Some of the works of the famous writer, Gabriele D'Annunzio, including the Triumph of Death (Il Trionfo della Morte) have been translated into Japanese by Dr. Uyeda; and it is commonly admitted that not a few modern Japanese writers have been influenced in no small degree by this great Italian author. As to teachers of Italian language and literature, Japan has not employed many. Professor Cesare Norsa lectures in Italian at the Imperial University, Tokyo; and Professor Pastorelli is the teacher of Italian at the School of Foreign Languages, Tokyo. But Japan is to-day a rich sharer in all that European civilization has achieved; and as Italy, the land of romance and song, of great heroes and great art, has had an immense influence on the civilization of Europe, Japan is reaping the fruits of Italy's benefactions to the world's civilization.

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ENTRANCE TO ITALIAN EMBASSY. *Porte cochère de l'ambassade d'italienne à Tokyo. Haupt Eingang zur Italienischen Gesandtschaft.*

THE ITALIAN EMBASSY IN TOKYO. *L'ambassade italienne. Die Italienische Gesandtschaft.*

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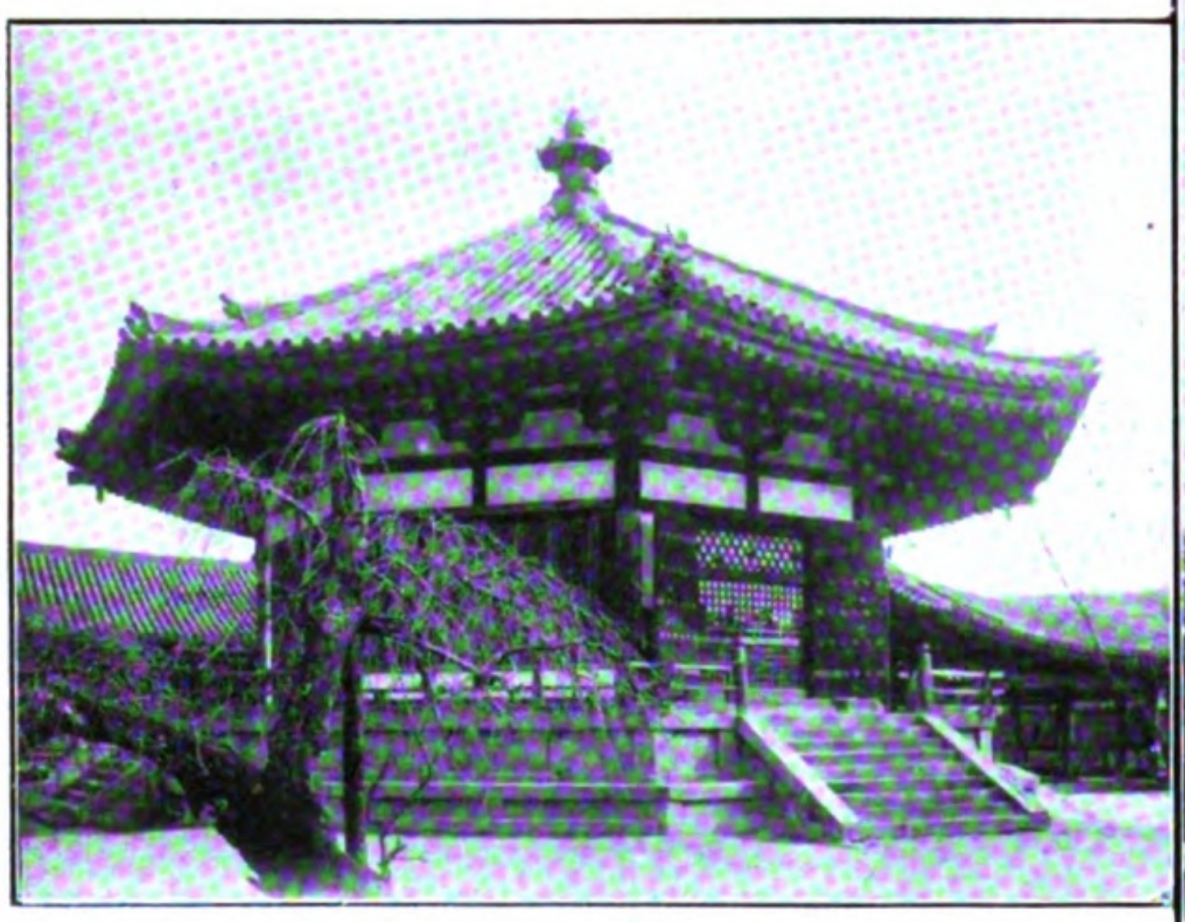

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1. CHU MON HORYUJI TEMPLE. 2. YUMEDONO *Bâtiments du temple Horyuji.* 3. GOJU-NO-TO *Gabaende des* 4. KONDO ***Horyuji Tempels.***

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1. IMAGE CARVED IN WOOD (Asuka period) 2. STATUE IN WOOD BY PRINCE SHOTOKU 3. ANOTHER WOOD CARVING OF ASUKA PERIOD 4. NENJIBUTSU ZUSHI OF NARA PERIOD 5. TAMAMUSHI-NO-ZUSHI

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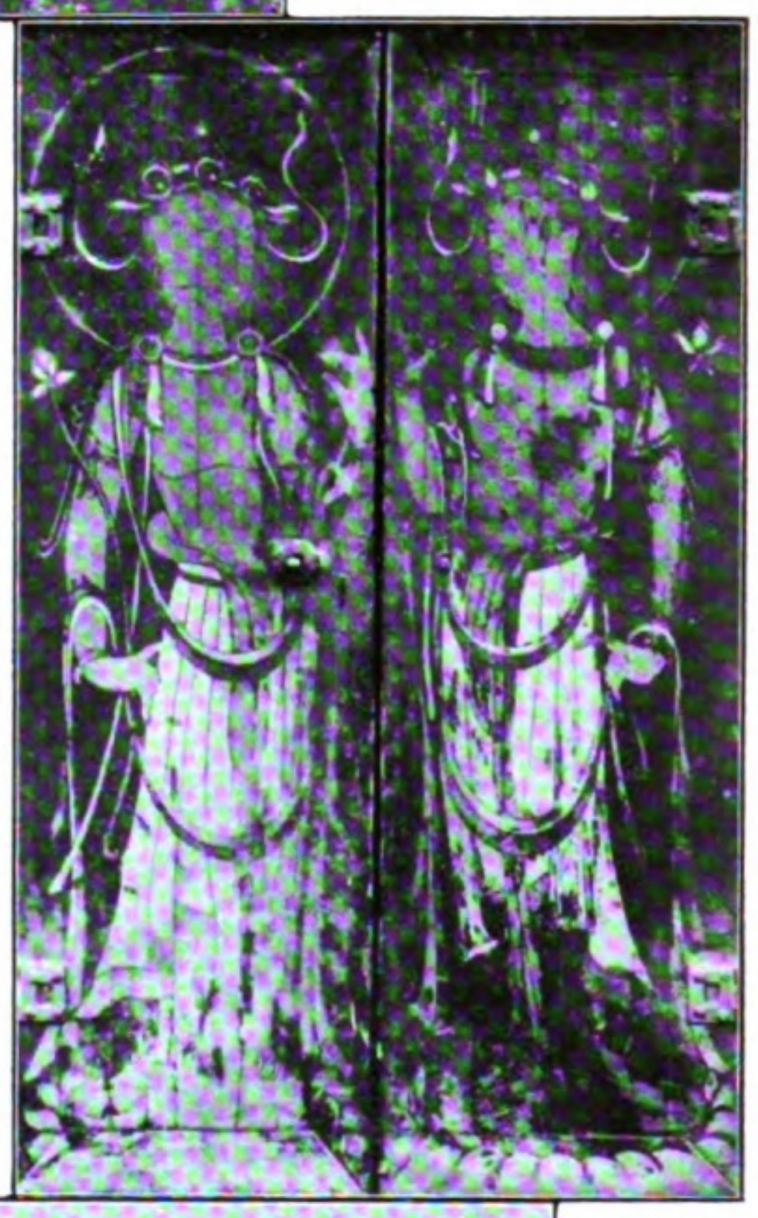

1. ANCIENT FRESCO 2. OLDEST LACQUER PAINTING IN JAPAN 3. PAINTING ON LACQUER ON DOOR OF TAMAMUSHI-NO-ZUSHI 4. A PAINTING OF NARA PERIOD

Peintures du temple Horyuji : les plus anciens specimens d'art au Japon. *Malereien im Horyuji Tempel.*

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THE HORYUJI

"ANON"

THE interest of the Horyuji lies in the fact that it is not only the oldest Buddhist temple in Japan, but is one of the greatest centers of art treasure in the Empire. It is situated in the little village of the same name some seven and a half miles by rail from Nara in the province of Yamato, and therefore quite easy of access to all travellers. The temple is believed to have been established by Prince Shotoku on behalf of the Empress Suiko in accordance with the dying wish of the Emperor Yomei. The building was begun in 598 A. D. and not completed till about 607. Owing to its exceptionably large collection of art treasures it has attracted wide attention from connoisseurs throughout the world, and is now maintained at the expense of the Imperial Government. The temple is mentioned in the Nihon-Shoki, one of the most ancient historical works of Japan, where it is asserted that the sacred structure, as originally built, was burnt down during a battle in the seventh century, and that the present edifice was constructed at the beginning of the eight century. Dr. Sekino, one of the greatest modern authorities on ancient Japanese architecture, contends that the present buildings, judging by the measurements used, belong to the period of the Empress Suiko, and therefore the fire mentioned in the Nihon-Shoki must have but partially destroyed the temple. On the other hand there are those who believe that it is quite possible for the entire temple to have been reduced to ashes and to have been reconstructed according to the old measurements and on the old plans. At any rate there is no doubt that the building as it stands was built before the year 700 A. D.

The building is somewhat imposing in structure and environment. It rests on an area embracing 138,000 square feet, and is divided into what are known as the eastern and western temples. Passing through the *Nan-mon*, or south gate, and the two-storied *Ni-o-mon*, one enters the oblong enclosure where stands on the right the famous *Kondō*; and on the left rises the five-storeyed pagoda, which, together with the *Ni-o-mon* and *Kondō*, are the oldest wooden structures in Japan. For excellence of proportion and construction the gate and the pagoda receive the admiration of all Japanese architects. Some of the beams in the *Kondō* are magnificent pieces of timber nearly 60 feet in length. The building stands on a pedestal of stone steps 76 feet by 66, and the height of the great pillars is about 58 feet. In the vicinity are various temples containing ancient statues, some of which are said to be the work of Indian sculptors. Frescoes partly obliterated by time are also to be seen, these being the work of Doucho, a Korean priest. It will be noticed that in the construction, the size of each story is reduced as it rises, somewhat after the scheme adopted by the great architect of the tower of the Duomo at Florence. The ground-floor of the pagoda is adorned with some curious terra-cotta groups ascribed to Tori Busshi. They represent on the east side, *Monju*, with other gods; on the south side, *Amida* with *Kwannon* and *Daiseishi*; on the west the depositing of *Shaka Muni's* mortal remains; and on the north, his entry into Nirvana. The pagoda is about 150 feet high and some 33 feet square.

Leaving the pagoda one comes to the great belfry and the drumtower, and then to the *Dai-Kodo*, or great lecture hall, in which it is said Prince Shotoku himself used to discourse. The hall is dedicated to *Yakushi Nyorai* of whom there is a fine statue in copper-gold, erected by Prince Shotoku in memory of his father, the Emperor Yomei. There is a statuette of *Amida* two and a half

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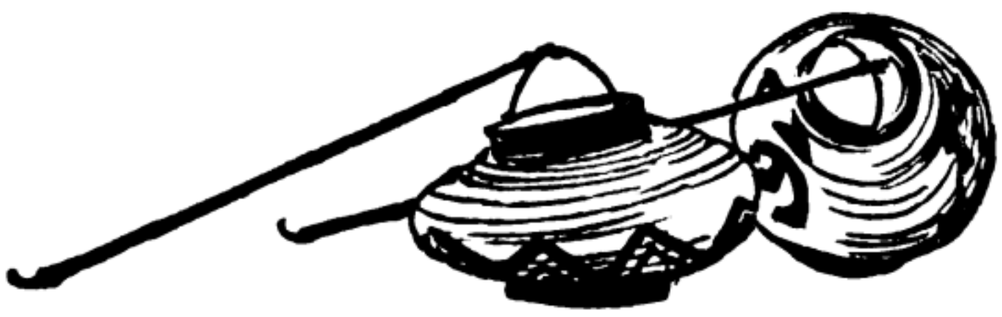
feet high, said to have been the work of Prince Shotoku himself. There are various other statues of fame too numerous to mention. This temple of Nyorai is a unique sight, being literally hidden under the enormous number of short swords placed there as offerings by men whose prayers for restoration to health have proved efficacious; and of metal mirrors, combs and hairpins, similarly placed there by women. Drills, presented by persons cured of deafness, are piled along the ledge outside, together with many voto tablets.

There is a small shrine, called the *Zushi*, adorned with wings of the beautiful beetle known as the *tamamushi*, or jewel-beetle. In this shrine are kept various valuable statues. On its walls are illustrations explaining the legends of the *Kyo*, and there are ancient decorations *harakusa*, or old Chinese glass work, and metal, said to have been once the property of the Empress Suiko. According to Dr. Sekino, the metal work shows Assyrian, Greek, Roman, Indian and Arabian influence. The shrine is on the model of the Imperial palace at Nara, representing the eighth century. There is another *zushi* called the *Madam Tachibana Nenbusu* after the mother of the Empress Komyo, the shrine containing three copper-gilt images of Buddha. Another interesting place is the *Kofu-zo*, or storehouse, which contains enough ancient relics to occupy a day's inspection. Here is the nine-faced Kwannon made of rich incense-wood by Prince Shotoku; and there is the famous lacquer image of Miroku. A picture of *Bishamonten* by Ono Imoko, and a screen with lotus and wild water-fowl by Kose Kanaoka, are invaluable specimens of the art af old Japan.

The *Yume-den* or Hall of Dreams, is said to be erected on the ruins of Prince Shotoku's palace, but the building probably dates from the 13th century. Here is a statue known as the *Kyusei Kwannon* six seet high, said to be the work of Prince Shotoku, and now one of the most precious of national treasures. North of the Hall of Dreams stands the *Butoku-den* in which is kept the *Sei-Kwannon* by the celebrated artist Tori Busshi, and the sitting statue of Prince Shotoku at the age of seven. Still further to the north stands the *Denpō-dō*, ornamented with a coffered ceiling, and containing several ancient statues, such as the lacquer image of Kuhon-Mida and an image of Bonten Taishaku. The *Shari-den*, or Place of the Relic, is so called because there is enshrined the pupil of Buddha's left eye. It is kept in a crystal reliquary, itself shut up in a case covered with seven damask wrappings, and is exposed to worship every day at noon in honour of the Sun-god. On the grounds of the temple near the storehouse is a wooden statue of Prince Shotoku's black horse, with a groom in the costume of the 7th century. Time would fail to allow of an accurate and detailed description of all that will reward a visit to the temple of Horyuji. At first a temple of the Shin-ron sect, it now belongs to the *Hossō* sect of Buddhism, though under government protection on account of its national importance. It has been the custom to repair the buildings thoroughly every hundred years. They came in for special attention during the Kamakura period; and in 1604, Katagiri Katsumoto, a vassal of Hideyoshi, put the temple in excellent repair throughout. A century afterwards Keisho-in, mother of the Shogun, Tsunayoshi, also made extensive repairs and restorations. Next to the Shoso-in at Nara, the Horyuji claims the honour of greatest antiquity among our buildings, and is universally regarded as among our most important national treasures.



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JAPAN'S POLICY IN FORMOSA

By BARON GOTO

AS Formosa is Japan's first colony, it may be said that previously to our undertaking the administration of that island, Japan had no colonial policy. Whatever policy we had as to proper promotion of immigration and settlement, being concerned only with Hokkaido and our own mainland, was of an internal and insular nature quite unfitted for the difficult and arduous administration of a colony inhabited for the most part by wild and savage tribes, that were a menace to settlement and peaceful enterprise. Being without colonies we were naturally without the experience necessary to their successful administration. When Formosa by the fortunes of war fell to our lot, we had no officials capable of suggesting the proper form the new administration should take. Other nations have had long experience in this most difficult of problems; Japan had none. She was therefore at a loss what policy to adopt in Formosa. Nor could Japan gain much by way of suggestion or warning from a study of the colonial policies of western countries. The circumstances under which she had to undertake the administration of Formosa were quite different from other countries, especially in the nature of the inhabitants to be placed under civilized government. When the late lamented Count Kodama was appointed Governor-General of Formosa he confessed himself without any definite policy for the management of the new territory. At that time the new Gevernor-General, in consultation with Prince Katsura and other high officials, made earnest efforts to arrive at some definite policy of administration; but when I was consulted, I did not hesitate to disapprove of the idea; for it did not seem to me possible to arrive at any intelligent policy for a country about which we knew so little. My contention was that our policy for Formosa should be based on practical knowledge of the conditions obtaining in the island, and not on hearsay or imagination. The island had a population of over three million heterogenous tribes, fierce and turbulent to a degree. Many of the races there were of Chinese origin; and these, who could in a short time understand, any more than any one can understand China herself? The Chinese are more different from the Japanese than foreigners can well appreciate. In the west it is supposed that the Chinese are incapable of swift transformation. China is today the one topic of international discussion. But the Chinese leave their native land and settle in foreign countries; and after two or three generations they are no longer Chinese. They have no serious objections to changing their nationality, and even their customs and habits as well as their language all undergo a transformation. No one can off-hand formulate a policy for the government of Chinese races; one must first know them. As to savages, the problem is still more difficult. Consequently I advised the Governor-General to abstain from inaugurating a premature policy for Formosa. I held that the governing of Formosa was not at all the same easy matter as the managing of a political party for which a platform might be easily planned in conference and publicly adopted without any serious effect upon the world. I knew that the administration of the new territory would be no mere song in the matter of manipulation. The conditions to be taken into consideration were so numerous that only

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after close and practical investigation on the spot could any intelligent and useful policy be adopted.

It may be interesting to state here how I was led to this way of finding out the wisest policy for Formosa. It came to me from a close study of biology. This science teaches that only by adapting our methods to the natural course of human development can we reach the desired ends in government, especially in dealing with primitive man. One may hit upon a successful policy for a political party without reference to the biological history of man; and he might even manage to govern civilized man in an artificial way, though even then a government based on scientific conclusions would probably be safer and better. Some of my colleagues regarded my convictions and opinions as utopian. They thought that any one able to govern Japan ought to be able to govern Formosa. They, in fact, appeared to assume that the conditions prevailing at home and in the new colony were similar. The presumption was that government that was good enough for civilized man was good enough for man uncivilized. My views on biology had taught me better than this. To pacify and harmonize the heterogenous mass of raw humanity inhabiting Formosa must be the ideal of the new policy: this much I believed and knew; but to announce a cut-and-dried policy, I refused, before gaining practical experience necessary to move wisely on lines based on biological conditions. And so after much experience and earnest study we were at last able to announce the famous regulation number 63, commonly known as ordinance 63, and which has caused so great an amount of discussion at home and abroad. This Imperial Ordinance was promulgated in March, 1896, fixing the sphere of power entrusted to the Governor-General of Formosa.

It will be remembered that our Bureaucratic statesmen at home took strong objection to this law. In absolute ignorance of biological history and bound every way about by custom and tradition they could not conceive of a proper government handed over to the authorities in Formosa; it must be tied head and tail to the central government in Tokyo. They would have no wheels within wheels; no portion of the Empire governed differently from and independently of the mother land. They little dreamed of the vast difference of circumstances, or even of the divergent ratio of developement of which the Formosan inhabitants were capable. So every step of the way for the new policy had to be stubbornly fought. The old statesmen of Japan had no ideas on the subject save such as were out of date or did not at all apply to the conditions. Of course the people took the view of the Diet, and this made the administration of Formosa all the harder. Much after the manner of the French House of Deputies years ago, the Diet opposed our policy, and placed all kinds of restrictions on authority. The new colony must be governed exactly as a province of Japan proper. Had we adopted the view sought to be thus imposed upon us, we should have had to be constantly changing our regulations to suit circumstances, leaving the authority of the administration in a very uncertain condition. In every way Formosa was so absolutely different from Japan proper that the only policy was one of practical readiness to meet every new situation. Thanks to the character and influence of Count Kodama, Law 63 was fortunetly at last approved by the Imperial Diet, and the history of colonization affords no more brilliant evidence of satisfactory results than have attended its adoption on Formosa. Usually it takes three generations to make a colonial policy effective; but in Formosa Japan has succeeded in making it effective during the first generation, showing that the Yamato race has lost none of the colonizing spirit by which they settled on these islands and brought them into the state of high civilization in which the world found them when foreigners first visited our shores. Whatever defects have marked the administration of Ordinance number 63 in Formosa may be attributed for the most part to my natural frailty personally, and to the

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H. E. BARON GOTO

H. E. THE LATE COUNT KODAMA

THE REGENERATORS OF FORMOSA. *Les régénerateurs de Formose. Die Erneuerer Formosas.*

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1

2

3

1. RESIDENCE OF GOVERNOR-GENERAL OF FORMOSA.
2. RESIDENCE OF CIVIL GOVERNOR.
3. MEDICAL COLLEGE AND RED CROSS HOSPITAL.

Residences Officielles : Ecole de Médecine et Hôpital de la Croix rouge. *Dienstwohnungen : Medizinschule und Rothes Kreuz Hospital.*

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injured reputation some have been pleased to bestow upon me. At any rate the results have convinced most of our opponents that the end justified the means and the means were well within the bounds of modern civilization, a policy of pacification, not extermination; of illumination, not punishment. As to those who refrain from admiration of Japan's success in the administration of Formosa on the score of dislike to myself, I have nothing to say. Such possibilities are characteristic of insular people. The results on the whole have met the approval of those best fitted to judge the quality of an administration. The island is today one of the most prosperous possessions of the Empire. All that has been done for Formosa may be read in outline on the other pages of this number of the JAPAN MAGAZINE. It will be seen, therefore, that development is going forward at a rapid rate. Such is the outcome of a policy based on biology. Even the Imperial Diet is ready to admit our achievement. I am the first to appreciate their acknowledgement of the success of our efforts. All former opposition may now be looked upon as a storm that appeared for a time to clear the atmosphere and then pass away.

It may with truth be said, therefore, that Formosa stands out today as a monument of the capacity of the Yamato race for genius of government and capacity for colonial administration. It is the achievement of no one person: it is the result of the united efforts of a nation. The Spartans were great in war, but failures as colonists. Japan has proved herself to be great in war; and Formosa proves her just as great in colonization. Those who regard us as merely a warlike race, are asked to contemplate our achievements in Formosa. This is a matter about which we are no longer in the trial stage. The goal has been reached and the laurels won; the prize and the honour are ours. We are willing to face comparison with the other colonizing countries of the world. Comparisons are odious and I make none. But what other nation that has won its colonies by war, has done better for the inhabitants and tribes coming under its rule? Are their subjects happier or more prosperous? I have said nothing of our Charitable and Humane efforts on behalf of Formosa, though they have been many. Our late beloved Emperor, himself, took the deepest interest in the welfare of these our new fellow nationals. At times when the land has been visited by earthquake or other calamity, His Majesty was the first to lead in donations from the privy purse for the relief of the distressed. This is but one indication of how firmly our rule in Formosa is founded upon the strictest instincts of humanity.

It is to be regretted that some see in our progressive rule in Formosa a revelation of inherent racial power that gives rise to the cry of "Yellow Peril." That we have any reason to cry "white peril" never, of course, occurs to them. When we have appropriated as much of the world's domain as the white races have done the time will be appropriate for the cry of "Yellow Peril." Any carping criticism of us in the face of our achievements in Formosa can only be attributed to unworthy motives. Formosa is a clean mirror reflecting the blessings of human civilization bestowed upon the inhabitants and tribes of that long neglected island, as well as the brilliant capacity of the Yamato people for colonization and government. If any one, looking into the mirror, perceives anything ugly, he will know whence the reflection comes! I have in mind those who have accused us of taking land without proper compensation, in our municipal and agricultural improvements in the islands. These, especially, we invite to look into the mirror. For all rights of eminent domain in Formosa Japan has given fair reward. Opinions to the contrary can only have been based upon suspicions excited by a study of the colonial policy of some other country, with the conviction that Japan must have followed suit.

I repeat again that our policy has been based on facts of biological history,

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tempered by considerations of humanity, justice and modern progress; and the glass is before the world to see the reflection of what has really been done, or the evil of an accusing face; just as the critic wills.

THE EVENING AFTERGLOW

Yuyake no
Sora no keshiki zo
Utsukushiki
Midori hate naki
Matsubara no ue ni!

❋

The evening afterglow
Across green plains of pine,
Extending far below,—
How exquisitely fine!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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THE INDUSTRIAL PROGRESS OF JAPAN

By MINORU OKA
(THE DEPARTMENT OF AGRICULTURE AND COMMERCE)

IT is a matter for congratulation that Japan has made such wonderful progress in the matters of industry during the last few years; and it may be said that the subject is now regarded by the people at large as vital to the nation's interests. In undertaking a brief review of the advance attained I do not propose to deal with such general industries as agriculture, mining, marine industries and so on, but to confine my attention chiefly to the more technical industries. In this department of progress it will be found that our advance has not been proportionate to our scientific knowledge; and the divergence is probably due to the length of time it took us to obtain our rights of national autonomy and proper tariff schedule. However, now that the tariff has been revised and we are in a position to protect adequately our nascent industries, our capitalists and manufacturers have taken heart and are incited to determined action; while our customers, especially China, show an increased demand for our products. Side by side with this we have an ever increasing circulation of capital caused by the municipalization of public utilities and the redemption of bonds, all tending to promote the undertaking of new enterprises and the establishment of productive operations. At present we have enough of those who are engaged in turning out the common articles requiring little or no skill; but what we want most of all is greater attention paid to enterprises of a techincal nature, which will succeed in producing manufactures of a high degree of excellence.

IRON INDUSTRIES

In regard to the successful establishment and carrying on of iron foundries we have met with no little difficulty, chiefly because of the scarcity of ore in Japan. We could, of course, very easily arrange a tariff high enough to protect this industry, but an increase of prices in iron would affect seriously all related industries. Consequently all the tariff can do at present is to protect articles in general use. Our government iron foundry is about to try a further investment of 12,000,000 *yen* for extended operations, so as to double the output if possible and supply the national demand. This would require a capacity for turning out at least 200,000 tons of iron annually. Such affiliated industries as nailmaking are being established in Kyushu and Osaka to work in line with the national foundry.

With regard to naval ordnance and shipbuilding, these are to a great extent conducted by the Government also. The idea now is to have private enterprises attend chiefly to supplying the public demand, while those under the government shall give attention chiefly to national defence and the needs of the Government. By the assistance of laws and subsidies for the encouragement of shipbuilding we have made a fair advance in this direction. The movement was retarded to some extent by the unhappy custom of importing old vessels, but this has been settled by the new tariff on imported ships, with a view to encouraging the importation of none but new ships. The aim of the authorities is to strengthen the national marine both by

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way of transportation and defence, and at the same time to promote as far as possible the shipbuilding industry.

Our mechanical industries are for the most part still in their infancy. The amount of machinery we can turn out is inconsiderable. We have been retarded in our progress here by shortness of material, by a limited demand for the goods and by an overconfidence in imported machines. To change these circumstances and conditions in a short time is not easy. Almost everything in the way of engine and motor power is imported, to the value of many millions annually. The import tariff on machinery has been raised with the hope of encouraging a more determined effort at home to supply the demand. Whether we shall be able to manufacture machines equal in quality to those imported, is a question; but nothing less must be our ambition.

Railway locomotives and tank-cars have for the most part been imported in Japan, but we are now preparing to try our hand at them. Bicycles, which at one time were imported as articles of fashion, are now everywhere used as a necessity; and the demand both in town and country is so great that an attempt is being made to make them in Japan. For years some factories have been importing parts and putting them together; and some foreigners are discussing the prospects of establishing their factories within the Empire so as to avoid duty. We cannot use more than 30,000 of these articles a year, so it is not unlikely that if foreign factories were established the output would be far greater than the demand.

WEAVING INDUSTRIES

As our greatest export is silk we aim to have a corresponding import of raw cotton. Our most successful cotton industries so far are spinning and weaving, absorbing more than 100,000,000 *yen* of capital. The new tariff aims to encourage finer qualities of thread and yarn; and we are anxious to turn out fabrics of a finer quality than heretofore. In the past a Japanese did not notice whether his coat was lined with imported materials; nor did he care whether the fabric spread under him at night was home made or not; but we are bringing about a change in this respect. To supply the demand for all qualities of cotton is the aim of our manufacturers at present; and as all companies are now engaged in an extension of their works, there will be an enormous increase in the cotton output, and we hope, an opening up of new markets.

Our woolen industries have almost as unpromising a history as our iron foundry. They have had to fight a desperate battle, but there are not wanting signs of victory. And the whole nation is ready to greet the victors with hearty congratulations. The factories, which in the past have been supplying army and navy cloth, will soon be turning out material fit for public everyday wear. One of our difficulties is that those who can afford foreign styles of clothing, do not fancy cloth of domestic manufacture. When our citizens will pay 30 *yen* for an imported Panama hat rather than take a Formosan panama at 3 *yen*, what can we say for the future of domestic clothing industries? Our manufacturers have not succeeded very well in their selection of pattern's; and so I am convinced that they would do better to confine their attention to an improvement in choice of color rather than to attempt impossible figures and patterns. In other words, plain cloth has more hope with us, if the colour is right. This is seen from the fact that up to the present such stuffs as serge, flannel and muslins have met with most success among us. These require lighter machinery and are on the whole more easily turned out; and consequently in these goods we have fairly well held our own against foreign competition. Recently we have begun to produce felt hats, and silk hats. With the revision of the tariff and the present demand for foreign head-wear in Japan, the future is very promising indeed. There is also a growing demand in China for hats made in Japan. There has been, moreover, a tremendous advance made in the

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manufacture of woolen blankets, an article in constant demand among us.

The hemp industry has also been making rapid strides in Japan. The output so far, has for the most part been of a course quality, but in future greater attention will be given to producing finer threads and fabrics. Linen too is making some progress. The whole future of our weaving industries depends to a great extent on our improvement of quality rather than on increase of quantity. With greater attention to this point we have a fair hope of inducing our people to patronize domestic manufactures, and thus promote our national industries.

CHEMICAL INDUSTRIES

As these industries have intimate relations with the daily necessities of life, they are showing a greater degree of proficiency than the larger and more difficult undertakings. Some very fine qualities of soap are now turned out in Japan; yet, as a Japanese, I regret to say that in the homes of our wealthy classes only foreign brands of soap are to be found. For this state of things the responsibility undoubtedly to some extent lies with our manufacturers. While soaps of pure quality are to be had, inferior makes are still more plentiful; and as the consummers dislike the trouble of sampling, they take their chances on the foreign article. Our adulterated soaps are failing to maintain the demand in China, being replaced now by American-made goods. It is to be hoped that our makers of soap will take advantage of the new tariff to reform their methods and turn out good qualities of soap, worthy of their name and country. There is a tremendous opportunity also in the manufacture of perfumes and dentrifice. We have made a remarkable advance, too, in the manufacture of inks, both writing and printing, our own make being now chiefly used in all offices and printing establishments. There is, however, much room for improvement still. As yet we supply not more than half the national demand for pencils. With plenty of material for the manufacture of these necessities we ought to do better than we are doing.

As to paper making, we were unable to turn out the finer qualities up to the time of the revision of the tariff; but, with the protection now afforded, we are preparing to meet the demand. If we can acquire the skill needed in the manufacture of fine paper the outlook will be more promising. Already a new factory is under construction for the manufacture of cloth for book-binding, the samples produced in the initiatory stage being highly satisfactory.

There are bright prospects too in the department of leather manufacture. We are now able to supply the demand for common materials for shoes, bags and harness, and in a few years we hope to produce the finer qualities as well.

Our glass industries, like the woolen, are also passing through their trial stage; but with the new tariff there is a brighter hope of being able to compete with the imported goods. It is remarkable that no one appears able or willing to undertake the manufacture of window glass, but with the ever increasing demand, not doubt the time will come when this will be undertaken.

Our paint industries are on the whole quite successful. In fact they have now made an advance capable of turning out paint for ships' bottoms, and varnishes fit for the finest finishing work. Our rubber industries are also going forward with leaps and bounds. Rubber toys, balls, and tyres are now turned out in quantity almost equal to the demand. But importations are still large, and will continue to be so until we can improve the quality of our output. We are competing successfully with foreign imported artificial butter, condensed milk, and various canned goods. We are also making sufficient caustic soda to affect seriously the amount imported. In the making of acetic acid and lime there is much promise too. On the whole it may be said that in the way of technical industry the future of Japan is full of promise.

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A SUNNY HEART

Sashi noboru
Asahi no gotoku
Sawayaka ni
Motama hoshiki wa
Kokoro nari keri.

Morn by morn the rising sun
Serene and pure his course doth run;
O happy heart that yearns to be
Thus sun-like in its quality!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

RECK NOT OF DEATH

Tsui ni yuku
Michi to wa kanete
Kikishi-kado
Kino kyo to wa
Omowazarishi wo!

Oft I've heard that man must go
Down the dark and unknown way:
But who pretends or cares to know
Whether to-morrow or yet to-day?

The poet Narihira—the *Kokinshu*
Tran. by J. Ingram Bryan

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THE TAKETORI MONOGATARI

By ARIEL

V

THE IMPERIAL HUNT

IN time the fame of the Lady Kaguya's incomparable loveliness reached even the Imperial palace, and His Majesty summoned one of the Court ladies and said to her: "The extraordinary beauty of this woman, Kaguya, has undone many a man, I hear; so go and see what manner of damsel she is."

The Court lady heard the Imperial behest, and departed for the dwelling of the bamboo-hewer, where she was courteously received by the goodwife and invited to enter. "It is at the command of His Majesty that I am here; for he has heard of the beauty of the Lady Kaguya and wishes me to have an audience with her."

As she thus spake the wife assured her that she would convey the message to Kaguya, whom she sought in an inner chamber and besought her to come out and meet the lady from the Court. But this she refused to do, denying that she was in any wise a beauty. The goodwife chided her for her churlish attitude, and wanted to know how she dared treat the Imperial messenger in that manner. The Lady Kaguya still refused to interview the lady from the Court, insisting that His Majesty showed little wisdom in despatching one of his ladies on such an errand. The old man and his wife did what they could to get her to change her mind, but in vain; for though she was as a child to them, they could not restrain her from avoiding the ways of the world. Then the goodwife apologized to the lady from the Court, saying: "It is indeed too bad, but our daughter is yet of such tender years that she hesitates to meet a lady of the Court." But the lady replied in no too well pleased a tone: "The damsel cannot be excused; for His Majesty has bidden me have an interview with her, and that I must do before returning to the Court. Will she set at naught the will of the Ruler and be guilty of unexampled folly?"

But the lady Kaguya persisted in declining to give audience to the palace dame, declaring that it was impossible for her to yield, and expressing her readiness to be put to death if need be. So the dame returned to the palace and reported what had occured.

"Indeed I can well believe, said His Majesty, "that she is such a woman as revels in the ruination of men." After duly considering the matter the Ruler decided that the maiden could not thus be suffered to have her own way in the matter, so he called the old man to appear before the Court at the palace. Addressing the old man, His Majesty said: "You have a daughter, Kaguya by name, and we bid you bring her to us at once. We have heard that she is comely of form and fair of face, and we sent one of our ladies to see her, but she would not be seen. How does it happen that our will is thus treated with disdain in your house?"

Then the old man, much grieved, answered and said: "It is true, O Emperor, that the child willed not to become a lady of the Palace, and caused her parents sore grief; but I will hasten home and lay your august commands before her." To which the Emperor answered: "How is this? Have you not reared the child, and is she able to oppose your will? Let her be brought hither, and perchance noble rank shall be her father's reward."

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Upon hearing this the old man was overjoyed, and hurried back to lay the Imperial behest upon the Lady Kaguya, bidding her no longer refuse obedience. But she only answered: "Never will I serve His Majesty as desired; and if perforce I must, your daughter will pine unto death, and the price of my father's rank will be the blood of his child."

"No, you shall not die, "said the old man, "for what were all nobility to me without my precious daughter. Yet I pray you, tell me why you must die should you have to serve His Majesty?"

"My words may indeed seem empty to my father" answered the girl, "but true they will prove, if I be constrained unto this thing. Many a suitor has wooed me, men of high estate too, yet all have been dismissed; and now if I should listen to even His Majesty, my name would become a reproach among men."

Then the old man replied and said: "As for myself, I care little about matters of state, but time must not bring you danger, nor shall you be forced to anything; so I will hasten again to the Palace and represent to His Majesty that you may not become an inmate of the Palace."

So the old man went again to the capital and informed the Emperor that the Lady Kaguya, after hearing the Imperial command, nevertheless would not consent to become a lady of the Palace, and she could not be constrained thereto—without endangering her life. At the same time he related how that she was not born to him, but had been found by him when hewing bamboos on the hillside; and that further, she was of ways and moods quite unlike the women of this world. On hearing this the Emperor said: "Does not this man, Miyakko Maro, live in the hills hard by the capital. We therefore order an Imperial Hunt, and perhaps we may be able to get a glimpse of the maiden."

The old man, as soon as he heard of the Imperial pleasure, said it was an excellent device, and that probably His Majesty might thus be able to get a glimpse of the Lady Kaguya without her knowing it. So at the appointed time the Imperial Hunt duly took place, and the Emperor watched for an opportunity to enter the bamboo-hewer's dwelling. As His Majesty crossed the threshold he noticed how the place was filled with light, and in the midst of the glory stood the fair creature. "Ha! it is indeed the lady herself," cried the Emperor, and drew nigh. She attempted to fly, but the Imperial hand was laid upon her sleeve; whereupon she covered her face, but not so swiftly that a glimpse of her loveliness was not caught; and His Majesty would fain have led her forth, but she said: "No leige of your Majesty is his servant, and I may not therefore be thus led away." She was told that she could not be permitted to resist the Imperial will, and a palace litter was approaching to take her, when, lo!, the lady vanished, dissolving into thin air. Dumb with astonishment, the Emperor stood there wondering and saying that truly the lady was no mere mortal. "Let it be as she desires," said he at last, "but we pray that you may once more resume your form and let the world enjoy your beauty."

So the Lady came back to the world of human life again, and the monarch was filled with overwhelming delight. Bountifully then was the old man remembered, through whom the Imperial heart had been thus made happy; and upon him was bestowed the rank of Chief of the Miyak-kwan. The Emperor, however, could not get over the refusal of the Lady to dwell in the Imperial presence, and as the Imperial palaquin was about to be borne away, it seemed as if the soul of the monarch was being left behind, for he wrote this stanza:

Kayeru sa no
Miyuki mono uku
Omohoyete;
Somukite tomaru
Kayuga Hime yuye!

—

Mournful the heart
Of the hunter Imperial;
O sorrow to part
From one so ethereal!
Behind me has stayed
Fair Kaguya, the maid!

And to this effort the Lady made answer thus:—

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Magura nafu
Shimo ni mo toshi wa
Torinuru mi no;
Nanika wa tama no
Utena wo mo mimu

Under my roof of hopvine shade
Too many years of mine have passed
That I dare look on Palace of jade,
Though precious it be, and vast!

Upon perusing the answer the Emperor was less inclined than ever to return emptyhearted to the Imperial palace; and long he delayed, yet no decision could be come to, until it seemed as if dawn would break before the monarch could make up his mind to go; but at last the order was reluctantly given to return. But the ladies of the court were disdained, for their beauty all faded before the thought of the Lady Kaguya; for even the most beautiful of them in comparison with her, had naught of charm left. Of the Lady Kaguya and no other could the Imperial heart think; the apartments of the Court ladies were abandoned and desolate, while letters came and went and verses were composed, attached to which were posies, these being interchanged as the days went by.

ON SLEEPLESS NIGHTS

"Uneasy lies the head that wears a crown."

Natsu no yo mo
Nezame gachi ni zo
Akashi keru
Yo no tame omou
Koto okushite!

*

Many a humid summer night
I've passed long hours in wakeful mood,
Much musing of my country's plight,
And with deep thoughts of her imbued!

By His Majesty the Emperor,
Tran. by J. Ingram Bryan

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JAPANESE ORATORY

By Dr. J. INGRAM BRYAN

THE art of public speaking has not developed in Japan to the extent that it has in Europe and America. This detriment is probably due to the restrictive nature of the old civilization which, under the Tokugawa régime at least, tabooed conventicles and left little opportunity for the expressing of public opinion. Moreover, the forms of polite expression were of so literary a turn and so Chinese in form that they lent themselves more to writing than to public speech. The absence of the noble art of oratory may, therefore, be ascribed more to the want of freedom and opportunity than to lack of ability, for in recent times Japan has produced speakers of more than ordinary powers of persuasion, if not commanding some degree of eloquence.

It must be remembered that on the whole the Japanese, as compared with the occidental, is a man of reticence, given rather to deeds than to words. He is not talkative himself, and is likely to be suspicious of those too much given to the gab. Sometimes even the greatest of Japanese find great difficulty in expressing themselves, and in the country the excuse is often given that even parrots may be taught to have a command of words, but they remain birds still; and that baboons may chatter and yet be no more than beasts the while, but virtuous men are slow of speech and quick of action. There is another old saying among the Japanese to the effect that "Great speakers bring about the ruin of a state". Japan may, therefore, rest content, for her Demosthenes and her Cicero have not yet appeared; and when they do, the old aphorism will give place to one expressing a more universal sentiment. Perhaps the Japanese do not take these old sayings any more seriously than western nations take the statement that speech is silver but silence is golden. Such sayings are of occasion only; they have probably no absolute and omnipresent value. It is nevertheless true that in Japan taciturnity has to some extent been encouraged and cultivated as a virtue.

The orator, however, like the poet, is for the most part born, not made; and when he appears, he cannot be quite obliterated or silenced, even in the pages of Japanese history. No one can read that history without finding here and there men moved by the spirit of the prophet, startling the stagnation of the time by their eloquence. Naturally among the greatest orators of ancient times were the celebrated preachers of Buddhism, men fired with the inspiration of a new message. The two priests Kukai and Dengyo of the seventh century proclaimed the message of a new faith with an eloquence as impressive and fervid as that of Savonarola, moving the hearts of whole districts to accept the new belief. In the beginning of the thirteenth century, too, the famous religious reformer, Nichiren, the Luther of Japan, by his burning words moved great multitudes to better ways of living. Like Athanasius of old, it was Nichiren *contra mundum*; and it is said his flow of sentences was so animated and his power of persuasion so gifted and versatile that he left an indelible impression on his time. Like some other orators of other lands, he was exiled by the government, and the significant voice silenced; but the government passed away, while the voice of Nichiren still speaks to millions, and will continue so to do through a thousand generations.

After the suppression of Nichiren the silence remained unbroken for centuries; and Japan produced no orator worth speaking of till recent times. How much Japan lost by causing that silence of 700 years who can estimate? Let those who know and appreciate what Europe and the world owe to Wycliffe,

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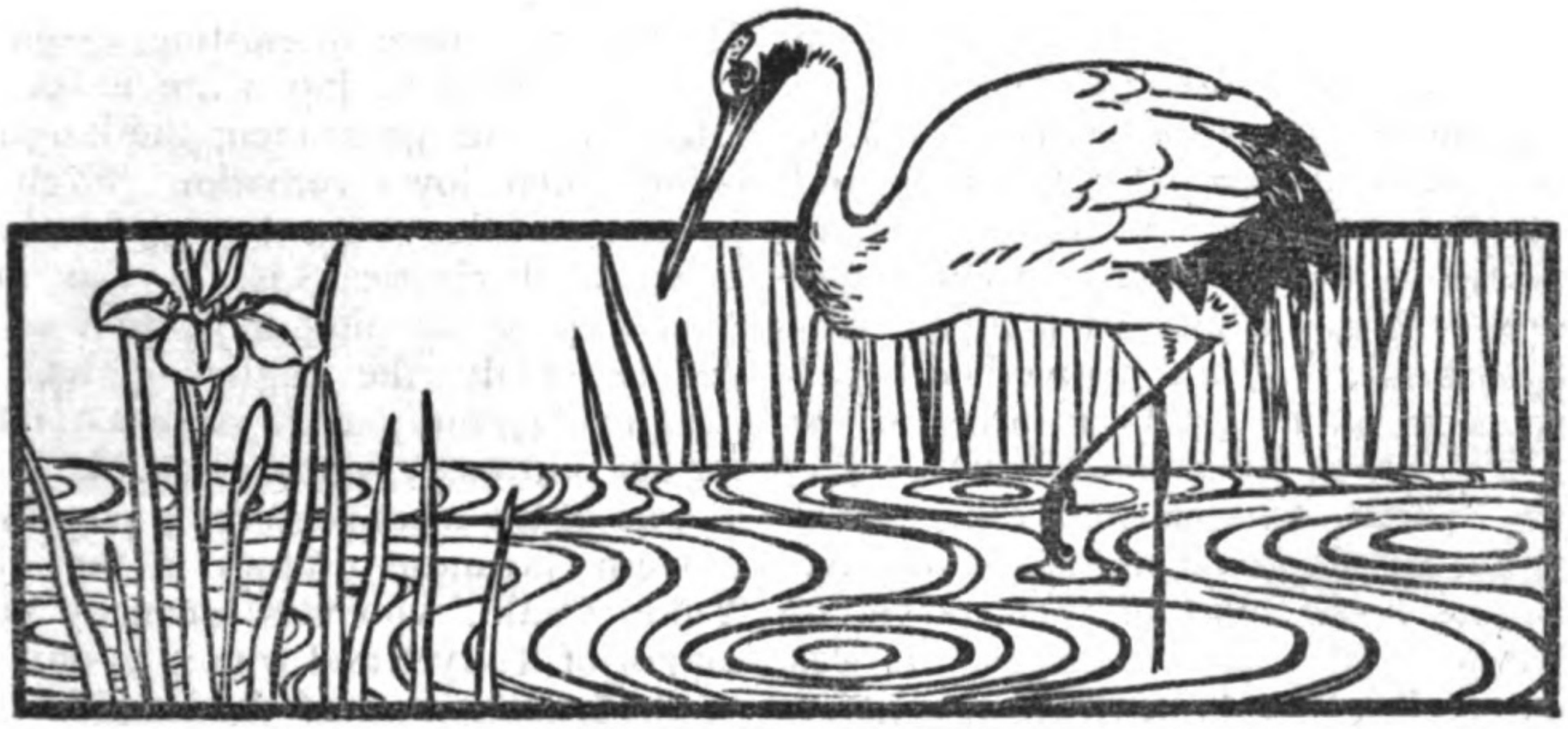
is one of the few who always command attention on the floor of the Imperial Diet; and when he makes a lecturing tour through the provinces, the people are as enthusiastic after him as they are after William Jennings Bryan in America. Mr. Ozaki is a clear and logical thinker, and in speaking has a calm and deliberate attitude, with an easy flow and facile delivery that catch the attention of his audience and hold it spellbound to the end. He is probably the only man whom the members of the Imperial Diet can patiently listen to for more than two hours at a stretch.

Another speaker of more than ordinary powers of persuasion is Mr. Ki Inukai. His discourses are always brief and to the point, seldom longer than twenty minutes, but his language is choice, effective and incisive to a degree. Perhaps the most polished of all Japanese orators from an artistic point of view is the Hon. Saburo Shimada. The fluency and fascination of his style of oratory have been compared to the music of running brooks, clear and limpid, holding his audience entranced for hours at a time. For notable gifts of forensic eloquence perhaps the most notable man in Japan is Mr. Takuzo Hanai. His profound learning and convincing powers of argument inevitably prove too much for his opponents whether in the Diet or before the bar of justice. Another speaker of renown is M. Takegoshi. He lacks the restraint of the perfect orator, but he commands the popular mind wherever he speaks, and his influence is tremendous.

Most of the great men of Japan, like Ito, Katsura and Saionji, have affected to despise eloquence, and either talk to their hearers or read from a manuscript. But with the new generation this is not regarded as a virtue in itself, and oratory is coming more and more into play both in politics and on the public platform. As yet lady orators have not begun to blossom in Japan in any great abundance, but Madam Shimoda of the Jisen Gakko has shown a command of ready speech, couched in logical terms, that always secures the attention of an audience. On the whole, as already suggested, the powers of eloquence will be called more and more into requisition in Japan. The liberty of the press being still limited in comparison with what it is in Europe and America, the advantages of making opinion prevail through public speech will be felt in Japan even more than abroad, where the press is the channel of information and persuasion in matters of public concern. But the Japanese press is having a wholesome effect in preparing the way for more efficient discourse, by popularizing the coloquial speech as a form of literary expression, and as a means of discussing the affairs of the time. At all schools literary and debating societies are springing up; and a general taste for acceptable public speaking is emulated and promoted.



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Luther, Huss, Latimer and Knox, answer, and say that the loss must remain beyond human computation. Eloquence was more important in the days before the press, and the general distribution of literature and the prevalence of education. The fact that for ages Europe was under the spell of irresistable eloquence, while Japan was, in the same period, under the lethargy of silence, may account for the difference between the east and the west to-day. Only when Japan came in close contact with the west did the spirit of prophecy again find vent and the tongue of the orator once more become loosed.

The first to command attention as a public speaker in modern Japan was the late Mr. Yukichi Fukuzawa, founder of the Keiogijuku University. This man of enduring fame studied western civilization carefully; and his profound knowledge of nations, men and things, convinced him how much the progress of western countries was due to the power and inspiration of the living voice: to speches, lectures, debates and orations. Not a week passed that millions of western people were not hearing the living voice of preachers, lecturers, orators and teachers, while the ears of his countrymen heard nothing but the chatter of the streets or the old wives' fables of the story-tellers. Mr. Fukuzawa devoted himself to mastering the art of public speaking. He never hoped to become an orator, but he believed he could train himself to speak acceptably to the people, so as to be able to deliver his message in a convincing manner; and he succeeded. When he first began to lecture there was no word in the Japanese language for public speech or discourse as understood in the west, and Mr. Fukuzawa was at a loss what to call his innovation. His speeches and lectures at the school he founded commanded attention, and his method began to be adopted by public men in various departments of business and state. Itagaki, Gotoh, Okuma and other great champions of popular rights and national progress owed most of their power to oratorical gifts and successes. It was soon realized in Japan that the possibilities of public address were immense, that public speech was one of the greatest weapons of civilization. The result has been beyond computation. To-day even in the most remote villages of the Empire, in school and on platform, one may hear attempts at oratory on all subjects that concern the human mind.

Mr. Fukuzawa not only taught his countrymen the delivery and value of public speech, but he taught the right relation between speaker and audience. Up to his time all attempts at speech-making had been carried on with both speaker and hearers all squatting down on the floor. This was, of course, not conducive to oratory or even acceptable address. But Mr. Fukuzawa always delivered his discourses standing, and his successors have followed his example.

One of the greatest difficulties the Japanese orator has to contend with is the vast difference there is between the written and spoken language of Japan, and the even greater divergence between the style of speech used in addressing the various ranks and describing the various relations of life. For this reason a speech that may appeal profoundly to one class might be wholly wasted on another. A discourse that might seem a fine example of oratory when spoken would probably appear to be wholly improper if reduced to writing. Indeed it is almost impossible to take down a popular speech and make it readable in the present state of the Japanese language. Yet somehow it is being done, and the people make no complaint. Most of the more interesting magazine articles printed in Japan are in form of interviews with great men, the language being taken down verbatim. Even the language of the stage, that used to be so stilted and classical, is, in the more modern plays, coming to be that of the people. Only the beginning has yet been made; but that Japan has a future for her orators, no one can doubt.

One of the most deservedly popular of modern Japanese orators is the Hon. Yukio Ozaki, who was for many years mayor of Tokyo, and who is to-day one of the leading men of the Empire. He

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MR. SHIMADA

MR. YUKIO OZAKI

MR. HANAI

MR. INUKAI

SOME JAPANESE ORATORS. *Quelques Orateurs japonais.* *Japanische Redner.*

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K. UCHIDA, ESQ. CHIEF OF CIVIL ADMINISTRATION, FORMOSA. *Chef de l'administration civile, Formosa. Das Haupt der Zivilverwaltung, Formosa.*

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CIVILIZING THE SAVAGE

By K. UCHIDA

(CHIEF OF THE CIVIL ADMINISTRATION, FORMOSA)

PERHAPS the most colossal task ever undertaken by a nation is that of Japan in attempting to civilize the savage headhunters of Formosa. The earlier records of the relations of civilized man to the savage afford little evidence of any great effort after the reformation of the primitive races; the story is rather one of steady relegation to the rear, or of more or less complete extinction. In America the savage was pushed back to the remoter regions uninhabited by the invader, and little attention was paid to his reclamation except by the missionaries. Only in later times did the government make itself responsible for the social and moral welfare of the Indians. The same is true of Australia, New Zealand and Africa. Even yet the African savage has no smooth time of it, if one is to believe reports from the Congo Free State. Now, in dealing with the savages that have come under her jurisdiction, Japan has had all the difficulties that have confronted the European nations in Africa, America and Australia, and a good deal more; for it is safe to say that the savage headhunters of Formosa are among the most stubborn obstacles to modern civilization that any nation has ever had to contend with. Fierce and fiendish in nature they resist to the blood every step of advance; and it is only by taking one's life in one's hand that even contact can be had with them. Other nations have had the assistance of the missionary in reclaiming the savage. Japan has had to undertake the work alone.

A brief account of some of the customs of the headhunters of Formosa was given in the February number of the JAPAN MAGAZINE; and in this article we propose to review briefly the progress that has been made by Japan in making the savage amenable to civilization. For more than a thousand years Formosa has been under the rule of civilized states. The Chinese, the Spanish, the Dutch and finally the Chinese again, have all had their turn at the savage, but not until the island came into the possession of Japan some fifteen years ago, was any serious and practical attempt made to bring the savage hordes that inhabit the island, into the ways of civilized life.

In civilizing the savage the Japanese authorities adopt either of two methods according to circumstances: the one method is of development; the other is suppression. If a tribe is willing to confer and come to terms, and faithfully keeps its promise to abide by law and order, it is welcomed into the regular community and given every opportunity to develop and make progress. The submissive people are taught modern agriculture; schools and hospitals are provided and they are taught the ways of civilized existence. But if a tribe rejects overture and insists on war to the knife, dealing out murder and massacre on all in range of its operations, then war it shall have, and the struggle must go on till the strongest wins. A large number of the savages have in time come to regard discretion as the better part of valour, and are living peaceably under Japanese rule. The Japanese at first tried the Chinese plan of using *Aiyu*, or native police, in dealing with the savages, but as little more progress was made than the Chinese had attained, Japanese officers were introduced and a more aggressive and determined policy inaugurated. Since then submissions have been frequent; while the number of murders has been reduced by one half. This is an encouraging record,

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considering the difficulties that have to be faced and overcome.

Between the savage and the civilized territory a hard and fast line is drawn. The amicable tribes are given permission to live on the Japanese side of the line and to carry on trade and barter in the necessities of life. When there is any evidence of a disposition to return to savagery this permission is at once withdrawn and the right of residence cancelled. The obedient tribes are also given seed for their farms and the use of implements of agriculture, with schools and free medical treatment. This has encouraged many tribes to move inside the guard line. Some of these who cannot do without skulls for social and tribal customs are permitted to use the heads of monkeys. Some of these tribes have so far advanced as to become first class farmers, with irrigation works and producing rice on a large scale.

The guard line is a wide path cut along the mountain crests commanding the territory of the savage tribes, with a clearing of some 50 or 60 feet on either side to prevent the headhunters from approaching under cover. Every three or four hundred yards along the line are police stations. These are built from the material of the district, and must have walls impenetrable to rifle bullets. At points where attacks have proved fierce and frequent, mines are used, and also wire entanglements charged with electricity. In a fight, hand grenades are sometimes brought into action, as these have the most terrifying effect on the blood-thirsty savages. Field guns too are used where possible, and the ordinary rifle as in general warfare. The police stations are all in communication by telephone, so that news of an onslaught from the savages soon becomes known along the line. The guards on duty have to be day and night upon the alert, as it is never known when an attack will be made, nor how long the fight will continue after it opens. The police permit no one, not even a Japanese, to go inside the guard line. All approach for barter or treachery is thus cut off.

When the time seems expedient for a new advance to be made in the guard line, the tribe whose territory will be affected, is consulted and if an agreement is arrived at the district is taken under the care of the administration and protected from attacks. The more savage tribes, however, regard all advance of civilized rule as offensive and resent it in the most aggressive manner. For the most part all true advance has to be made by force. Since 1903 some 75 advances have been made in the guard line, 57 of which have been under conciliatory terms and 18 under hostile conditions; so that the administration is open to congratulation in having made so many extensions of the line without resorting to force severer than moral suasion. When an extension of the guard line is contemplated the most difficult thing is to find safe guides to assist in surveying the region to be taken in. If some of the savages can be persuaded to act as guides, well and good; for they know the forests and the lay of the land; but such help cannot always be had, and then the way has to be felt through regions unknown and dangerous in the extreme. When all is ready the scouts start out; and the little band of police, with their officers and camp-carriers follow. Imagine what it means to grope one's way through this impenetrable forest, with the eyes of savages likely to be awaiting you at every step! Steep hills ranging from 2,000 to 3,000 feet have to be climbed, and guns and accoutrements have to be carried up, with water enough to last for days; dark valleys of thick jungle-grass interlaced with prickly vines have to be gone through and many weary regions traversed. Sometimes a dreadful storm will arise and the men will have to stand all night without shelter in heavy rain, while most of their food is destroyed. Over all, is the ever haunting fear of the trackless savage, moving as noiselessly as a cat, ready to pounce on the party; for often an entire party has been massacred.

Consequently the advance party has to be organized as carefully and be as

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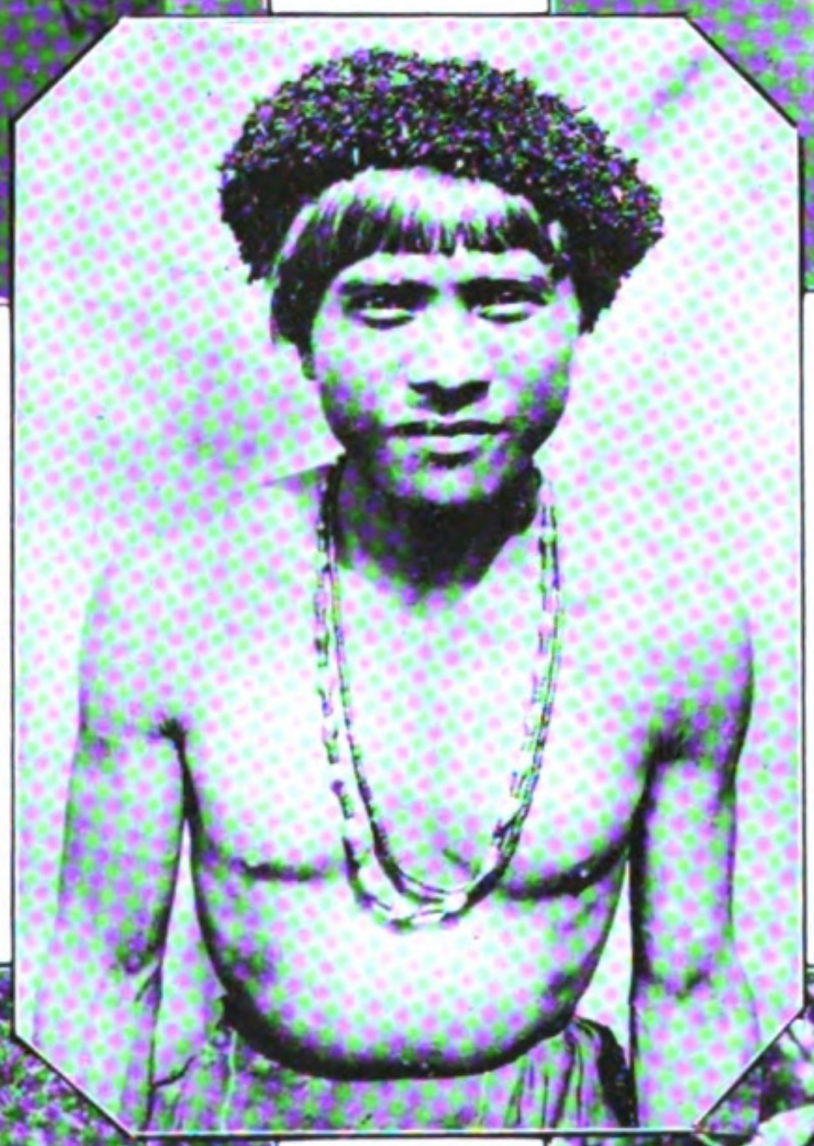

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1. TAIYAL GIRLS 2. A TAIYAL WARRIOR 3. A PAIWAN SAVAGE
4. A TSUAN MAN AND WIFE 5. A BUNUN COUPLE.

TYPES OF FORMOSAN ABORIGINES. *Types de Formose.* *Typische Formosaner.*

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1. ALONG THE GUARD LINE, FORMOSA. 2. TAKING A GUN UP THE HEIGHTS.
3. A SUSPENSION BRIDGE ALONG GUARD LINE.

DIFFICULTIES OF EXTENDING BORDERS OF CIVILIZATION IN FORMOSA. *Difficultés à l'extension des frontières, Formose.* *Schwierigkeiten in der Grenzerweiterung.*

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well drilled and ready for action as an army in hostile territory. The little army is divided into patrol detachment, contruction detachment and transport detachment. Coolies are very difficult to obtain for the transport department, as they are in deadly fear of the savages. On one occasion during an advance no less than 200 workmen were killed. This was in the famous advance made on *Chintozan* which involved about 40 days of fighting to make and advance of some 18 miles. In August 1907 to extend the guard line 28 miles required a campaign of 107 days with more than 2,000 men in service, the cost being 126,628 *yen* and 272 lives. The guard line is now over 300 miles in length, and every year sees its gradual extension.

In addition to the campaign of steady advance through peaceful or hostile territory various punitive expeditions have to be undertaken as occasion demands. In January 1898 a detachment of ten men was suddenly attacked and wiped out by the savages of the *Taruko* tribe on the East coast; and a battalion of troops sent to chastise them, had to give up without attaining the desired end. During the same year the *Maipari* tribe on Goshu range committed so many murders that troops were sent against them, destroying their villages and forcing them to surrender. The extension of the camphor industry in Formosa led to increased headhunting expeditions, and various raids had to be made to beat off the savages. In all some ten or more of such punitive expeditions have had to be undertaken, sometimes utilizing warships along the coast to back up the assaults made by the land forces; and while, on the whole, these raids have had a subduing effect on the savages, it cannot be said that they have settled the difficulty or removed the danger. The uselessness of opposing the administration is getting pretty well understood among most of the tribes; but the authorities have a great task still before them, if the island is to be brought into a peaceable and civilized state. Since a definite policy of subjugation has been undertaken by the authorities no less than 4,341 persons have been massacred by the savages, and 1,556 wounded; and this is nothing to what went on before the beginning of the government campaign against them. There is no doubt that the administration must vigorously maintain the policy begun if Formosa is to be brought into a state of civilization and its resources properly developed. The savage population of the island is now believed to number about 120,000; but of these by far the most desperate and obstinate is the *Taiyal* tribe embracing about 30,000 and covering a large stretch of territory in the north part of the island. The other eight tribes of Formosa are coming more or less into line with the administration.

Considering then the immense difficulties with which Japan has had to contend in Formosa it may be said that the pacification and civilization of the savages has on the whole made satisfactory progress. When Japan took over the island it was in a state of savagery and complete disorder. Native outlaws were at large and the fierce aborigines roamed where they pleased dealing out decimation and slaughter, making their ghastly collections of human skulls. What a change has taken place to-day? More than half of the savage tribes have been more or less domesticated, and the half-bred outlaws have been brought under the domain of law. In following milder methods than might have been expected, the Japanese have suffered untold brutalities, but they have persisted with patience and continued a policy of moderation and reclamation. Socially much progress has been made; and from a material point of view the administration has worked wonders. Whatever our enemies may say of us elsewhere, they can find little fault with what we have done for Formosa. It is a clean sheet, open to the inspection of the world.

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ORIENTAL VERSES

Old Hafiz, and thou maker of silk tents
Of Nishapur, and thou who carvedst well
Upon a cherry tree what thou wouldst tell
To Nihon's captive lord, hence, hence, O hence
The massive meter and the heavy sense
That ever in our best creations dwell!
Your words are fountains, ours are like a well,
Our hearts are groping in a void immense.
A massive column ours, a seaward plain,
Yours of the Orient a mosque divine,
Silvery shining, living, till the fane
Like nature's self breathes, in the soft moonshine,
A poppy opening amid golden grain,
A sword, a mirror, in a traceried shrine.

—Bernard Westermann

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WHAT JAPAN HAS DONE FOR FORMOSA

By KAZUYOSHI YAGIU

(PRESIDENT OF THE BANK OF TAIWAN)

IN this article it is proposed to deal as briefly as possible with the material progress and public improvements that have marked the course of the Japanese administration in Formosa. Little was accomplished in this direction until the advent of Governor General Kodama in the spring of 1898. Outrages by the savages were not only frequent and terrible, but the administration and finances of the island were in a deplorable condition. The unhappy results of Chinese misgovernment were everywhere in evidence, and the revenues at the disposal of the authorities were in no way sufficient to meet the enormous outlay necessary to ensure effective government. Good harbours there were none, and only a few miles of effective railway. Disease and epidemics were rampant and life for all residents uncertain. Most of the valuable land was in possession of the savages, and that, under the rule of what law there was, had been left undeveloped and allowed to go to waste. To-day more than 2,500 square miles of good land have been rescued from savagery and opened up for timber and agricultural production. Having secured a measurable degree of order the new Governor next turned his attention to the important matter of colonization. In this he had the invaluable assistance of that master-mind, Baron Goto. Land surveys were undertaken, railways extended the length of the island, harbour works constructed and government offices erected. More than 100,000,000 *yen* were expended in these public improvements. The railway, which alone cost 30,000,000 *yen*, is to-day a paying investment, though the grumblers predicted a loss to the government. The progress of industrial enterprise has been so great that sufficient traffic has come to the railway in the way of freight as to bring a handsome profit. The production of tea, sugar, rice and salt has increased to a marvellous extent since the reform of the administration. The camphor and timber industries have also gone forward with leaps and bounds.

One of the most knotty problems that faced the administration was the opium question; for more than 170,000 smokers of the drug were clamouring for a continuance of the practice, most of them Chinese and inveterate indulgers in the vice; and what was the new government to do? The practice was interdicted, but the old victims of the habit were leniently dealt with for reasons of science and humanity, while more than 60,000 persons were induced to abandon the habit. Opium can now be had only by those producing a physician's certificate to the effect that, on account of long practice, the drug is necessary to life. Drastic measures were undertaken by the new adminstration for dealing with disease; hospitals and schools for nurses were established and sanitary conditions put on a modern basis. Camphor, salt, opium and tobacco were taken over as monopolies to be managed by the government, with resuls that have been eminently profitable and satisfactory. This method led to the chief revenues of the island being drawn from those best able to pay taxes, and did not press heavily on any particular class.

It would not be possible in the space at our disposal to give more than the briefest summary of the public improve-

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ments under the Japanese administration of Formosa. In most of the larger towns the streets were narrow, crooked and dirty, a menace to public health and a detriment to municipal progress. In big towns like Taiwan a drainage system was promoted and a system of street cleaning begun. A harbour, costing about 10,000,000 *yen*, has been constructed at Keelung; and similar expensive harbours have been begun at Taiwan and Takao. In the towns of Taihoku and Taiwan excellent systems of water-works have been established. Nearly 4,000 miles of public highways have been built or repaired; and in all the principal centers law courts, hospitals, banks, post offices, telegraph and telephone offices have been set up. Not least among the public improvements is the system of irrigation established by the government, costing some 30,000,000 *yen*, which is leading to a wonderful advance in agricultural development, as well as to the utilizing of hydro-electric power.

In the work of education, too, the administration has carried out some enduring improvements. The population of the island is so heterogenous that the matter of education is difficult. The last census stood as follows:

Formosan	3,019,402
Savage...	115,245
Japanese	77,925
Foreigners and Chinese.	11,396
	3,223,968

Primary, middle, and language schools have been established, including a high school for girls. There are also technical schools for instructing the reclaimed savages in agriculture. All civil matters are now dealt with by regularly constituted legal tribunals, and prisons have been greatly improved. In connection with the latter there is a police school in which matters of politeness are taught, and recreation given in the practice of *judo* and other feats of physical prowess. A very earnest effort is made to enlighten offenders rather than to punish them.

The natural resources of Formosa are enormous, and though the administration is doing its best, but a small beginning has yet been made toward their full development. The island is about 260 miles long, by 70 broad in its widest part, with an area of some 14,000 square miles. From north to south the island is traversed by a range of high mountains, with parallel ranges which slope lower and lower toward the west until they become merged in the large, fertile undulating plain upon which the Chinese, Spanish, Dutch and Japanese successively fought for mastery in bygone days. Along the eastern coast the scenery is most impressive, the cliffs towering precipitous to a height of 7,000 feet, the highest cliffs in the world. As the climate and soil of the island are well adapted to agriculture the government is doing all in its power to encourage this enterprise, and model farms with the latest western machinery have been established, and students are instructed in the most scientific methods of farming. The advance made in rice and sugar production has been enormous. The annual production of rice is now over 50,000,000 bushels and the sugar output has grown so that whereas twenty years ago Japan imported 95 per cent of her sugar, now most of it comes from Formosa. The machinery installed in the Formosan sugar mills is of the latest model, and the work is carried on in an up-to-date fashion. The enormous exportation of tea from Formosa gives occupation to an increasing number of expert tea-growers. Other products are sweet potatoes, peanuts, hemp, and jute, with increasing quantities of fruits such as pineapples, bananas, and oranges. The forest resources of Formosa, comprising over seven million acres, are immensely valuable, especially the camphor tress. Afforestation is carefully looked after by the administration, denudation being repleted by young tress. Encouraging attempts have also been made in the way of cultivating the rubber plant. The following, for one year's production, will give some idea of the wealth of the island:

Rice	45,121,420 bushels
Tea	60,456,922 pounds
Salt	157,938,965 pounds

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K. YAGIU ESQ. PRESIDENT, THE BANK OF TAIWAN, AND HEAD OFFICE OF THE BANK.

President der Bank von Taiwan. President de la Bouque de Taiwan.

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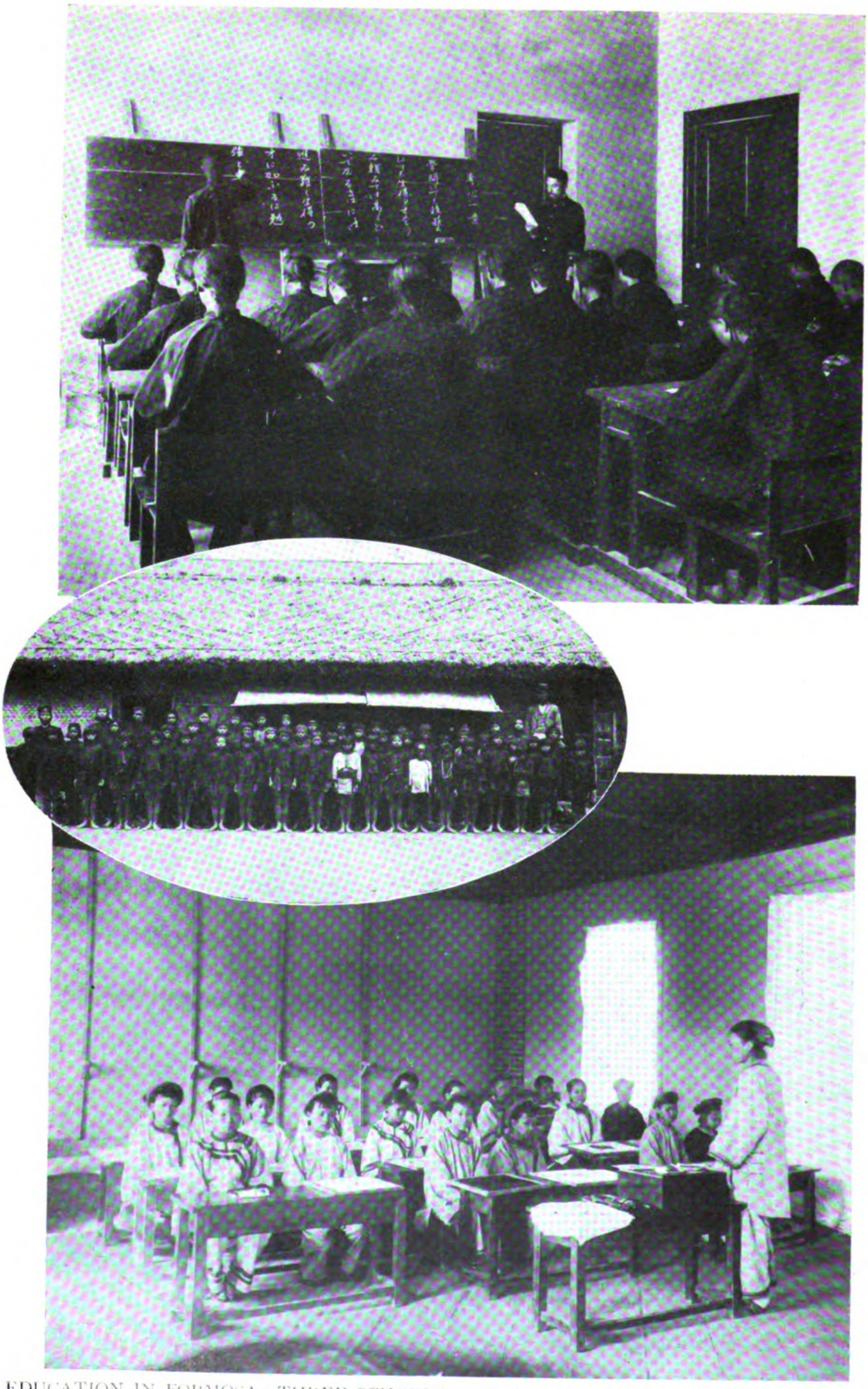

EDUCATION IN FORMOSA: THREE SCHOOLS. *Ecoles indigines, Formose.* *Schule für die Eingeborenen von Formosa.*

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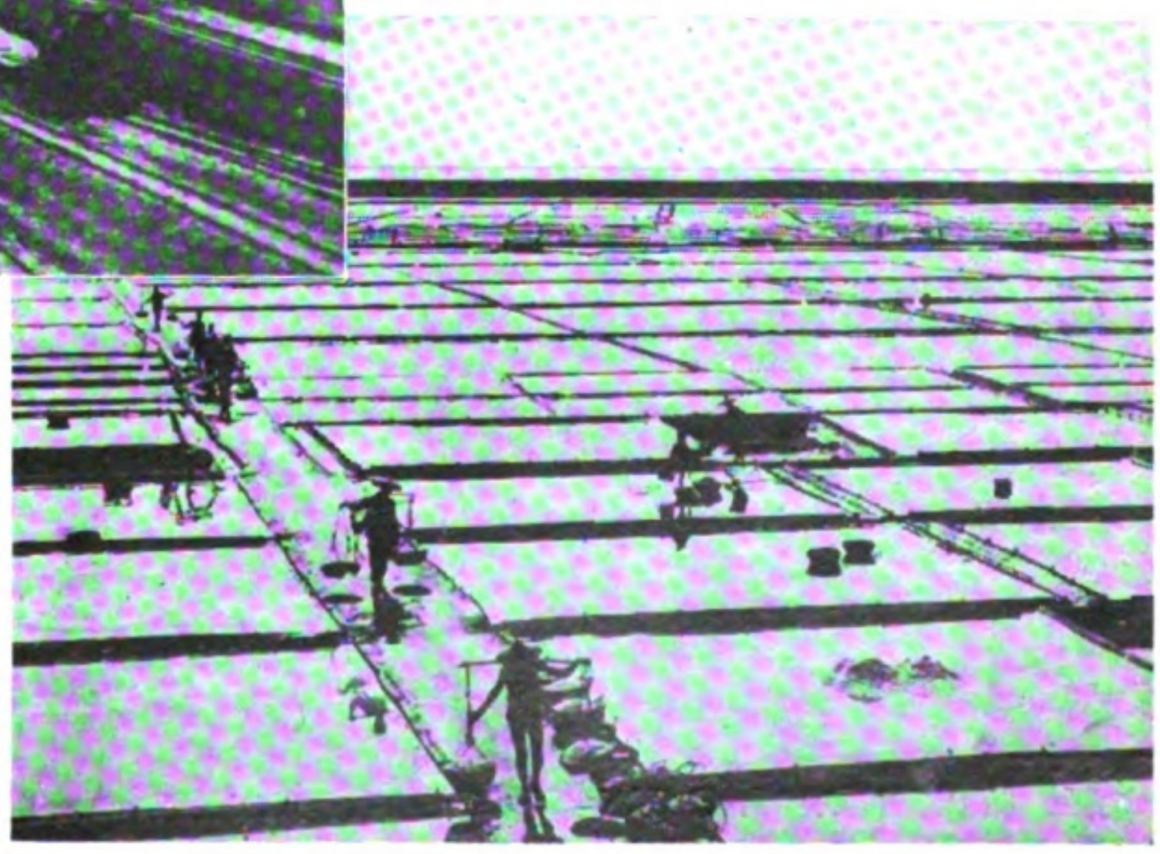

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1. A TRAIN LOAD OF SUGAR CANE. 2. A SUGAR MILL. 3. STEAM PLOW ON MODEL FARM. 4. ENSUIKO SEITO KAISHA SUGAR MILL. 5. SALT FIELDS. SOME FORMOSAN INDUSTIES. *Industries de Formose. Industrie auf Formosa.*

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GENERAL COUNT NOGI, WHO DECIDED TO DIE WITH HIS EMPEROR

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Sugar	60,000	tons
Camphor	5,179,013	pounds
Gold	2,800	pounds
Silver	1,196	pounds
Coal	133,146	tons
Sulphur	2,902,302	bushels
Kerosene oil	241,120	gallons
Camphor oil	5,531,323	gallons

The Formosan administration gives ample attention to the promotion of shipping interests, as may be seen from the construction of good harbours and the erection of lighthouses. The Bureau of Marine affairs is under the government, and supervises marine transportation, seeing that regular steamboat communication is kept up with the island. The Nippon Yusen Kaisha and the Osaka Shosen Kaisha keep regular lines of steamers running to Formosa. The foreign trade of the island is now over 40,000,000 *yen* annually, the principal imports being wheat, flour, cotton goods, timber, leaf tobacco, petroleum and opium.

The finances of Formosa have been admirably managed and brought to a condition where revenue now meets expenditure. Beginning with a revenue of only 8,000,000 *yen* a year, the income of the administration is now over 35,000,000 annually, nearly all of which has been expended on the island itself for the various improvements herein outlined, and for the general maintenance of the administration. In raising income and revenue the administration resorts to every means of legitimate taxation, after the manner of other progressive countries: inland taxes on tea, sugar, sakê, mining, registration fees, clearance fees, taxes on textiles and petroleum, Custom duties, on exports and imports; stamp receipts, licences, besides land tax, house tax and business tax.

An unprejudiced survey of the facts here presented will undoubtedly show that Japan has in a very substantial degree improved the condition of the inhabitants of the island and made the colony a respectable and progressive part of the Empire. That this has been achieved, while at the same time increasing the productive capacity of the colony, is the highest praise that can be bestowed on its administrators. The work was undertaken with much diffidence and doubt because of the apparently insurmountable difficulties; but now many of the most formidable obstacles have been overcome. and with the progress of pacification among the savages and the determination to exhaust every resource known to civilization in bringing these turbulent aborigines into line with domestic and humane habits of life, the work of developing Formosa will go on till the island becomes in every sense second to no other portion of our fair Empire. During the course of the peace negotiations with China, when Formosa was ceded to Japan, it is said that the Chinese representative, Li Hung-Chang, asked Prince Ito whether Japan was in earnest in wanting so worthless a burden as Formosa. The great Chinese statesman was astonished when the representative of Japan replied in the affirmative, and intimated that the place was so rebellious and hard to govern, he did not suppose any nation would care to bother with it. The Japanese have bothered with it; and they have found it in every way as big an undertaking as Li Hung-Chang prophesied; but the seemingly impossible has happened, and the progress of civilization is making its way as surely in Formosa to-day as in any other of the once dark corners of the earth. The acceleration of the last decade will probably be doubled in the next; and ten years from now will witness even more marvellous changes and improvements in every direction. As matters stand, the world is ready to admit that Formosa is a good example of Japan's capacity for colonization. Without any of the experience of other nations in this respect, we have succeeded by dint of the utmost endeavor in doing as well as they; and this policy we hope to continue wherever our jurisdiction may lie or extend.

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THE JAPANESE "MARK TWAIN"

By F. YAMAZAKI, B.A.

THOUGH the subject of this sketch may in some respects be compared to the great American humorist, it is doubtful whether any other country outside of Japan could have produced a joker just like Shigeta Sadakazu; for he not only played practical jokes all his life but succeeded in actually joking after he was dead. This distinction, one feels sure, may be claimed solely by the author of the famous book, *Hiza Kurige* (Shank's Mare), a volume of humor that can only be likened to "Tom Sawyer Abroad."

The *Hiza Kurige* was a book called forth by the temper of the times. During the stern and inexorable régime of the Tokugawa days the lines between class and class were drawn so hard and fast, and rank set against rank with such cruel and merciless precision, that there was small hope of gratifying an ambition to rise. Every man, no matter what his tastes or abilities had to stay in that place in life where he was born and where the authorities called him. The *samurai* especially were most jealous of their prestige and position, and ground down the classes below them. The utmost that young ambition could aspire to was to become a priest, a Confucian scholar or a physician. But for the most part the plebian had to smother ambition and extinguish all desire to attain eminence or distinction.

Under such narrow circumstances youth as often as not was led to dissipate desire and quench ambition in dissolute habits and self-abandonment. Many a one in grim reaction against the cold relentless attitude of the *samurai* gave way to licentiousness and ease, rejecting the rigid formalities of the ideal of the *bushi*. To meet this increasing spirit of *laisses faire* during the latter days of the Tokugawa period, appeared the book *Hiza Kurige*, which, in tune with its meaning, Shank's Mare, describes the perambulations of a pair of devil-may-care fellows through various sections of the Empire. These irresponsible pedestrians take their way along the Tokaido, the central highway of Japan; and like the Canterbury pilgrims, relate the series of comic incidents that befall them by the way. From Edo the author carries us to Kyoto and thence to Osaka, every mile of the way affording new opportunities for observing the lighter side of human nature. Some of the passages in the book, both for droll remark and witty satire, are equal to anything to be found in the pages of Mark Twain or any of the other great humorists. Naturally not a few of these darts of wit and satire are directed at the pround and haughty *daimyo* of the day. Men rotten with pride and nauseating with self-importance are free game for the author of *Hiza Kurige*. The *daimyo* of these feudal times had to make periodical journeys to Edo and report themselves to the Shogun, who held their wives in his capital to keep the husbands out of political mischief. These visits to the Eastern capital were made in long and brilliant processions, along the central highway, to the acclaim of gorgeously, attired officials and armed retainers, who made all met by the way, kow-tow and prostrate themselves on the roadside. This gave rise to many an episode that stirred the curiosity and moved the genius of Shigeta. No wonder the oppressed classes welcomed the book and lauded its author to the skies. Nor did the volume prove less interesting to the victims of its pages. The upper classes as well as the common people

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saw the point, and joined in the fun, notwithstanding that not infrequently it was at the individual's own expense. It has to be admitted that the book shows in some ways too much inclination to the repulsive and the indecent; but its Bohemian ways and its ridicule of the feudal carefulness for this life, appealed to a people weary of an unrelenting servitude and a narrow military discipline that were neither spontaneous nor natural. Shigeta at once took first rank among humourous authors, and even to this day his writings are in great demand.

Shigeta Sadakazu, better known by his pen-name of Jippensha Ikkyu, was born in Suruga in the year 1764, his father being of a *samurai* family. He early revolted from the restrictions of *bushi* and went up to Edo to try his fortune. He got himself adopted into the family of a merchant and then married a widow; but from her he was soon divorced; and though he was too fond of practical jokes, ever to get on with any woman, he soon found another wife with whom he seems to have lived after a fashion.

One or two incidents will give some insight into the humorous nature of Ikkyu. Once he was invited to visit a wealthy family in Fukugawa; and in accordance with the etiquette of the period he was invited to enjoy the refreshment of a bath. Gladly accepting the courtesy, a luxury he seems to have been too poor to have at home, he then made pretence of falling in love with the bath tub; and nothing would do but that the host should make him a present of it. Rejecting all offers from the generous donor to have it sent to his house, Ikkyu insisted on carrying it himself, which he did with the tub turned upside down on his head, making his way along the crowded streets, much to the amusement of the citizens who could not imagine who was under the tub. He could, of course, see nothing but the ground immediately at his feet as he walked, jostling people here and there; and he had not gone very far when he came into collision with a proud *samurai*. The offended knight drew his sword and demanded satisfaction for the slight; when Ikkyu, with an air of injured innocence, called out from beneath the tub: "Which is the more hoodwinked, you or I? He of us that sees the more is the more to blame!" The *samurai* could not but admit the justice of the attitude, and could do nothing but smile grimly and pass on.

It was commonly reported that Ikkyu's straightened circumstances were too frequently due to drink, and he often had to pawn his furniture to make ends meet. Not to be put about in this way, he painted the walls of his house to look like grandly appointed and furnished rooms, so that visitors entering for the first time got the impression of entering a palacially furnished mansion.

One New Year's Day the proprietor of a big publishing house called upon Ikkyu to pay the compliments of the season, after the manner of the country. To call upon the proud author of the *Hiza Kurige* the publisher decked himself out in his best clothes, a beautiful silk *haori* and a *hakama* almost stiff enough to stand alone, and all the other essentials of a well dressed gentleman. Ikkyu welcomed the visitor with more than ordinary warmth, and offered him the courtesy of the new bath he had brought home on his head. The guest, having so many calls to make, naturally hesitated, but the host would have no refusal. The publisher consented; but when he came out from the bath to the dressing room, his clothes could nowhere be seen; and even the host had disappeared. He called, but there was no response; he searched but without issue. So he settled himself down in his bath robe and waited. After some five hours or so Ikkyu returned, all dressed up in the visitor's fine clothes. He simply in the calmest manner apologized for having taken advantage of the clothes that for the moment were idle, explaining that as he had not a rag fit to make a New Year's call in, he would not have been able to pay his respects to a single friend, had not the guest fortunately happened along, thus affording him the only opportunity of fulfilling the season's courtesies.

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In the year 1831 at the age of 67 Ikkyu began to feel that the time of his departure was at hand; and not to be deprived of his life-long privilege, he prepared to have his joke even after death. As he lay dying, surrounded by many friends eager to catch his last wishes and to fulfil them with earnestness and zeal, he directed that his body be cremated in the usual manner, with the exception that it was not to be washed after death, but disposed of just as he himself had left it. The request was a very extraordinary one, as all Japanese wash the body of the dead before placing it in the coffin; but as the great man had requested it, they could not do otherwise than respect his wish. He was eccentric in life, and they must be content to permit him to be so even in death. The body was duly placed in the coffin, just as it was, without removing the clothes, and the day of the funeral was appointed. Upon arriving at the crematory the coffin was placed on the fire and the friends gathered round to see the last of the great humorist; and of his *humour*, too; for the coffin had not been long in contact with the fire, when all were startled by a report. Then, as they gazed in terror, from every part of the corpse exploding sparks began to fly, until the coffin was a veritable fireworks. Well, the whole of life was a joke to Ikkyu, and he would have death a joke too. Before death he had provided himself with firecrackers, filling his clothes with them and surrounding his person; so that during the august ceremony of consuming all that was earthly of him, he might entertain his friends with his last joke.

And Ikkyu's famous volume, *Hiza Kurige*, is quite as humorous and entertaining as the author himself was, both in life and death. The two light-hearted travellers, who form the chief characters in the work, Kida and Yaji by name, make their way leisurely from town to town along the Tokaido. One day at the village of Kambara they came across a boy selling cakes by the roadside.

"How much do you ask each for the cakes?" said Kida.

"Only two cash," replied the boy.

"And how much will you sell five cakes for?" continued Kida.

The boy, who was weak in figures, hesitated a moment, and then confessed that he did not know. As the boy appeared unable to reckon it up, the two youths thought they would play a trick upon him; so they said, "Let us reckon it up for you. Five times two are three. Therefore the price of five cakes will be three cash." The boy remained silent for a time, and while he was thinking it over, Kida and Yaji took up five cakes and ate them, putting down three cash in payment. As the boy made no remark they thought the trick had succeeded and determined to go one better. So they said they would have more cakes. They took and ate six other cakes at five cash each, saying five times six are fifteen, offering fifteen cash in payment. Hereupon the boy suddenly aroused himself and said: "You must pay five cash six times;" and as they had eaten the cakes they had to comply with the demand. But upon reflection they saw that the cakes were not superior to those offered at two cash each, and that in the end they had been outwitted by the boy.

On the way from Fujieda to Shimada they were watching a post-horse standing at a gate, when an old rustic appeared, at whom the animal became so frightened that he pranced about and knocked Kida into a puddle. The latter grew very angry at the misadventure and was about to assault the rustic, when the latter humbly begged forgiveness, but at the intervention of Yaji peace was made between them. Afterwards as they went further into the town they espied the same old rustic seated in front of a tea-house resting himself. Upon seeing the two men who figured in the episode with him, he came forward in the politest manner and thanked them for their generous forgiveness of his awkwardness in the morning, and invited them to have a treat with him at the hotel. This they gladly accepted, and sat down to a repast representing the best the place could afford. The feast passed off very

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affably, and the two youths were congratulating the host upon his generosity; when the old man, denying his right to receive any special praise, seeing how kind they were in pardoning him, asked the company to excuse him a moment as he wished to retire, so he went out and never returned, leaving the guests to pay the bill. Thus he revenged himself for their high-handed behaviour towards him in the morning.

On coming to a certain stream that was much swollen by recent rains, they were preparing to take off their clothes and ford the rushing torrent; when they saw two blind men in the same predicament as themselves. The younger of the blind men was offering to take the older on his back and bear him across the flood. To this the old man censented; and just as the younger made ready to take the older on his back, Yaji, jumped on instead, and the blind man set off at once with him across the stream. In the meantime the older blind man, getting out of patience with the delay, called out to know what the other was doing. The younger, on hearing the voice of the older man still on the other side of the stream, knew something had gone wrong; and hastened back in disgust to carry the old man over the ford, wondering all the while who it could be that he had borne over the stream. This time as he offered his back Kida placed himself upon it, and the blind man hastened off with his burden feeling that now he had made no mistake. But he had got but a few paces into the stream when the old man called out again, asking why he was left; upon which, the younger blind man, knowing that he again had been deceived, cried out "Who have I got on my back?" And no sooner had he said this than he hurled the impertinent intruder into the river, from which he made his way to his companion on the other side, looking like a drowned rat.

It will be seen from these few incidents taken at random from the book, that on the whole it points a moral. Those who try to take advantage of the weakness of others, in time get left and receive the due reward of their deception. Even the more objectionable scenes portrayed in the pages of Ikkyu always end in the discomfiture of the vicious and the undoing of the bad. It is said that some of the licentiousness of the time was a reaction against the overscrupulousness of the *samurai* in matters of minor concern. At a time when so small a matter as a slip of the tongue or even an unintentional slight necessitated a resolution to commit suicide, the common people were rather inclined to the opposite extreme, and led to give way to objectionable pleasantries and questionable morals. All this is set forth in vivid colours in the pages of Ikkyu.

The author's first volume was so universally popular when it came out in 1802, that it was quickly followed by sequels, describing further journeyings to famous places, such as Miyajima, and so on. The incidents and descriptions are given in the exact vernacular of the various provinces where they transpired, so that the book becomes a valuable mirror of the life, manners and language of the time in different parts of the Empire. Nowhere else can such informing details be found of the life of that period. Comparing the writings of Ikkyu with the language of modern Japan one can see just what changes and liguistic transformations are in process, as well as determine the manners prevailing in the different sections of old Japan. The *Hiza Kurige* will not only remain for ever a classic of Japanese humor, but it will long continue to be a mirror of the civilization of the Japan that is passing away.

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LABOUR AND WAGES IN JAPAN

"N"

JAPAN has hitherto not figured very prominently in the all-important question of wages and labour. By the average economist Japan has been regarded as a thing apart, deserving a degree of consideration, but unappreciably affecting the great labour world outside. This attitude may perhaps be attributed to the cheapness and inefficiency of the Japanese workman as compared with his occidental contemporary, and to the isolation of Japanese labour from the national labour and trade unions; but recent progress in Japanese commerce and industry, leading to its becoming a growing and important factor in the world's supply and demand, places the question of labour and wages in Japan in a position for serious consideration. Until a few years ago there existed in Japan itself the comfortable conviction that however things might fare in the occident, Japan was quite secure from labour unrest, strikes and the corresponding disturbances of industry. This optimistic view was shared for the most part by the authorities; but the growing disaffection of labour circles was a fact that sooner or later had to be faced and provision made for obviating the unpleasant questions that must eventually have arisen.

The first indication that the universal *pull* of labour unrest was beginning to be felt in Japan was seen in 1897 when conditions in the labour market began to look somewhat ominous, and the Department of Commerce and Labour thought it worth while to compile statistics, though in a manner so perfunctory and inaccurate as to be of little value as a basis of prophecy. However, one important fact arose above the surface of the ocean of bewildering data collected, namely that unrest was increasing in labour circles and the people were looking to the government for some solution of the problems that were troubling them. Looking back no further than the past five years we notice that in so brief a space there have been no less than 140 strikes among Japanese labourers, involving protest on the part of at least 20,000 workmen; and it may be said that almost every month shows a remarkable tendency to increase. The more important strikes included street railway employees, stevedores and cargo-men, coal-lighter men, the Naval Arsenal at Kure, electric workers, miners, and the workmen in the Armstrong and Vickers Explosives factory. The capitalists represented some of the larger firms of the country, like the Mitsui Bussan Kaisha and the Nippon Yusen Kaisha as well as the Government. It is interesting to note that out of so large a number of strikes only in four cases did the labourers affect the object of their protest. The authorities in the past have handled all such erruptions in the labour market with a firm if not rather a harsh hand, which accounts for the failure of the vast majority of the strikes. It is realized already that this cannot continue, however; and the Government is contemplating the matter of a proper legislation for the control of strikes, bills similar to those enacted in Canada and New Zealand being under consideration for presentation to the Imperial Diet. At the present time the strike leaders are well aware that they must be ready to sacrifice *all* personally in order to cause a strike, as is proved by the fact that most of their predecessors are now serving terms of imprisonment.

The whole question of labour and

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wage fluctuation in Japan is a very interesting one, a grasp of which will enable one to understand what to expect in the Japanese industrial world of the near future. During the last twenty years wages in Japan have in most cases almost doubled. Most economists would be inclined to attribute this to the constant increase in the rise of prices, that has marked the course of Japan's progress for the same period; but a survey of the conditions will show that the rise in wages has been out of all proportion to the rise in prices. The causes of wage fluctuation in Japan teem to lie to a great extent outside she question of prices. Of course the rise in prices has been a marked feature of the material progress of the world during the last ten years; but it is safe to say that the steady rise in the cost of living has been more phenomenal in Japan than in any other land, almost every necessity of life being nearly twice the price it was twenty years ago. At the same time the rise in wages has been even more remarkable. Taking, for example, the year 1873 as a basis of 100, we have wages for common labour in 1887 at 133, a rise of 33 per cent in 14 years; but this is small compared with the rise during the ensuing 23 years, which was three times as much.

The following table shows the situation at a glance:

	1890	1895	1900	1905	1910	Basis of 100
House building:	*Sen*	*Sen*	*Sen*	*Sen*	*Sen*	
Carpenters	26.	31.	53.	60	80	148
Masons	26.8	31.3	54.	60	83	153
Stone cutters	30.3	35.9	60.5	66	93	152
Sawyers...	25.7	30.7	53.5	59	80	150
Roofers	24.9	29.3	50.5	57	81	158
Tilers	27.9	32.5	58.5	65	95	161
Brickmakers...	28.	38.	44.8	55	73	163
Tatami makers	25.2	29.7	46.3	51	74	157
Cabinet makers	25.3	30.4	50.5	55	76	149
Clothing etc.						
Tailors	18.9	25.2	39.	47	57	146
Tailors (European) ...	35.9	38.4	55.8	64	81	137
Weavers	12.2	19.4	29.3	42	49	148
Dyers	20.3	23.7	29.3	32	49	169
Sundry occuptions:						
Blacksmith	25.1	28.	47.5	55	69	143
Paper makers	18.3	18.6	31.8	32	41	128
Typesetters...	22.	23.9	35.3	42	51	145
Labourers	13.3	22.3	36.5	41.6	53	143
Farm Labourers:						
Male	15.5	18.5	25.9	32	39	168
Female	9.4	11.4	19.	20	24	139
Silk workers...	11.	13.5	20.	22	31	155

From the above it will be seen that in certain standard callings the *daily* wage during the past twenty years has made a rapid increase. The most conspicuous rise we have not been able to include in the above table, namely the wages of maidservants, which in 1887 were only 67 sen a month exclusive of food which in Japanese homes is always given with wages. By 1897 the wages of maid-servants had increased to 1.24 *yen* per month, and in 1910 to 2.96 *yen*, which, taking 100 as a basis for 1887, would mean 440, or a four-fold increase. The abnormal increase in this department of labour may be attributed to an increasing demand for women servants owing to the greater prosperity of the middle and industrial classes during the past few years. Moreover, the demand for female labour in factories and offices has reduced the ranks of household labour to an unusual degree, a feature of the labour situation to be seen equally prominent in the United States and Canada. The next most important increase is noticeable in the wages of those connected with building trades, whose *threefold* rise is due to the abnormal amount of city reconstruction

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that has been going on in Japan during the Meiji period. Of course the increasing wealth of the commercial and industrial classes is also leading to a dissatisfaction with their small native houses, many now perferring either wholly new houses in foreign style of architecture, or else a reconstruction of the family residence on more pretentious lines, with a foreign part added for social entertainment and the reception of foreign visitors.

Naturally the most important phase of the question in the new Japan is that of skilled labour, in which fluctuations are always uncertain and wages eratic. Labour, though a commodity that has its price like any other commodity, is yet so associated with living issues that it cannot be regarded in exactly the same light as the ordinary items of trade. The movement of labour in response to supply and demand is much slower than in the case of ordinary merchandise; and the more skilled the labour is, the less is it subject to rapid change of place. In any case skilled labour in Japan is so scarce as to be at a premium; yet owing to the nascent state of national industries the rise in wages for skilled labour has not been proportionately greater than that of common labour, though it has well kept pace with the rise of wages for ordinary labour, and in the matter of female skilled labour, it has greatly exceeded the rate of increase for common labour. This may be illustrated by the following table:

	1890	1895	1900	1905	1910
Common labour	100	140	221	249	331
Skilled labour	100	135	217	238	328
Male labour	100	134	216	240	324
Female labour...	100	141	225	241	344

From the above it might appear that common labour had commanded a greater increase than skilled labour; and while this is true as a whole, it has not been true of each individual year of the time covered; for during the period of abnormal expansion in industrial enterprise following the Russo-Japanese war, the increase of wages for skilled labour represented a higher ratio than for other kinds of labour, not so much on account of scarcity of labour, as on account of the difficulty of adjusting supply and demand by a sufficiently expeditious rearrangement of labourers.

Whether the above figures represent a real rise in wages and a consequent improvement in the material condition of the Japanese labourer, depends, of course, on the value of the national currency during the period under consideration. Has the purchasing power of money in Japan kept pace with the increase of wages? This important question can be decided only by comparing the rise in wages with the rise in prices and ascertaining the relation between them. Taking the year 1887 to represent the basis of 100, the ratio of increase in prices may be illustrated as follows:

	1890	1895	1900	1905	1910
Buildings	120	140	222	111	154
Clothing	108	136	204	112	146
Furniture etc.	117	137	223	114	147
Food and drink	121	129	198	111	141
Agriculture	118	132	208	109	141
Sundry occupations	117	128	208	112	154
Principal articles of food ...	130	128	188	254	259
General average	117	133	212	112	148
Increase of prices...	112	131	178	196	190
Wages	117	133	212	237	314

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It is apparent from the above that if 190 represent the increase of prices and 314 the increase of wages, the rate of wages has gone up *threefold* while that of prices no more than *twofold*. It has to be pointed out, however, that the increase in the necessities of life has been far greater than in the case of other commodities. This increase, as in the case of salt, for instance, is doubtless due to the article having been appropriated as a government monopoly; and in other cases probably to increase of population involving greater consumption without a corresponding increase of food supply, not to say anything of the results of a high protective tariff. The latter has of course little or no bearing on the figures under consideration; but it no doubt has had much to do with the even higher prices prevailing at present, that is in the years 1911-12 not considered above. The foregoing considerations show, therefore, that in the past 20 years the rate of wages in Japan has increased at a far greater ratio than the rate in general prices. Consequently conditions must be regarded as on the whole tending toward the improvement of labour in Japan. At the same time it has to be admitted that the purchasing power of money is so much less than formerly, that people are feeling acutely the prices prevailing at the present time, though no doubt the distress in many cases is an artificial one due to an increasing demand for what previously to the modern improvement in taste, were not regarded as necessities.

The recent difficulties in adjusting disputes between capital and labour in Europe and America are being duly considered in Japan, and there is a growing conviction that similar troubles must sooner or later arise in this country. With the spread of education and the consequent growth of intelligence among the labouring classes dissatisfaction will probably increase, and strikes will not only become more frequent but more effective. The failure of strikes hitherto in Japan has been due for the most part to lack of intelligence on the part of the prime movers. Consequently the Japanese labourer stands at an immense disadvantage in this respect compared with the labourers of the west. In the meantime the government is taking time by the forelock, and before there is any possibility of Japanese labour becoming organized in an occidental sense, the hand of the law will be put down hard and fast on strikes, as it is now on socialism and kindred movements. The Japanese authorities are, however, more in touch with the progressive spirit than to suppose that the awakening of the labour class to the need for better conditions, is not due to greater intelligence and therefore will result in more efficient labour. The subject is now being taken earnestly into consideration by Japanese capitalists, and ways are being sought as to the best means of controlling the discontent arising from increased intelligence and improved tastes, for the benefit of both capital and labour.

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Around the Hibachi

AN UNNOTICED WOUND

AS morning dawned a dense fog settled down upon the harbour of Port Arthur, and before the first gleam of the rising sun had yet shot over the east, all looked gloomy, enveloped in mist. The search-lights from the high Russian fortresses on the hills loomed through the mist, looking like so many moons on a dreamy evening in spring. The city lights were dim, as if weary with the long watches of the night.

Suddenly the stillness was broken by a thundering report; and a huge shell from one of our guns went sweeping towards the enemy's forts. The Japanese fleet had begun its fourth attack upon Port Arthur. Our flotilla of ten destroyers had ventured far up the harbour, and drawn up in splendid battle array, with the *Kasumi* in the van; and she lost no time in firing the first stroke of the fight.

Of course the enemy at once returned the fire. But as the rest of our destroyers were now following the example of the *Kasumi*, huge shells of Shimose powder, fired by skilled marksmen, hurled themselves upon the enemy, and every shot took effect. On the other hand it was pathetic to see how every shot of the Russians went wide of the mark; and plunging into the water, served only to lash the sea and disturb the quiet denizens of the deep.

A cold breeze had now sprung up,—so cold that the sea was freezing; and the wind was biting the skin like a bundle of needles. The movement of the ships tossed up the spray, which immediately froze into myriad beautiful forms on the decks. Projectiles were falling everywhere about us like a volcanic erruption. The enemy, apparently having given up hope of finding the range, were shooting at random, on the score that "even a poor marksman hits his target if he tries a thousand times," as the old proverb says.

At last a shell struck the engineroom of the *Kasumi*, a fragment wounding Third-Class Engineer, Minamisawa Yasuo, on the breast. The blood at once reddened his uniform, but he was too intent upon his duties to notice that he had been struck. His hand was trembling, and a choking sensation was in his throat, but he only said: "Ah, what's the matter? Never mind! Its all right now!"

After some moments a sailor noticed the blood and said to the wounded man: "Sir, you are struck at last."

The engineer paid no attention to the remark, but went on with the duty in hand.

The seaman approached him and said lound enough to be heard above the crash of exploding shells, "Sir, I say you are wounded; your uniform is torn and blood is oozing out!"

The young officer was indifferent to

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the information. Then he turned his head and said: "I, wounded?"

"Yes sir, your breast!"

"My breast?" Then he put his hand on the place, and instantly it was crimson with blood.

"Yes, I see I have got hit at last; but when it happened I have not the least idea. However, I must go on and attend to my duties and see the fight through."

And so he remained at his post, until a superior officer, being informed of the accident came and had the young engineer removed for medical treatment.

Minamisawa protested against being taken from his post alive. "Am I to be treated like a disabled man when I can go on with my duty," he cried. "The wound is nothing, only a scratch; it gives me no pain. Let me go on!"

His protest was of no avail; for when the surgeon examined the would, it was found to be very serious indeed.

NEIGHBORLINESS

Morotomo ni
  Tasukeai tsutsu
Kunitami no
  Mutsubi ou yo zo
  Tanoshi kari keru!

✻

By mutual help
  And friendly ways
Do people all
  See pleasant days!

By His Majesty the late Emperor,
Tran. by J. Ingram Bryan

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CURRENT JAPANESE THOUGHT

The Foreign Envoys

The Japanese press and people are most appreciative of the deep sympathy shown by foreign nations in connection with the demise of the late Emperor, and especially for despatching special representatives to the Imperial funeral. The fact that Great Britain, America and Germany sent envoys next in rank to the chief rulers of these countries, showed the unbounded respect of these nations for the character and memory of the departed sovereign, and the honour was deeply appreciated by Japan. Prince Arthur of Connaught was entertained at the Palace of Prince Fushimi, Prince Henry of Prussia at the Kasumigaseki Palace, while the French and American envoys were put up at the the mansion of the Marquis Nabeshima and the official residence of the Household Minister respectively. The remarkable degree of international cordiality evoked by the Imperial funeral will doubtless have a lasting effect upon the relations between Japan and the nations of the west. Japan did what she could to reciprocate this esteem by according the foreign envoys the highest possible place of honour in the Imperial cortége, having them precede it with the Emperor to Aoyama as well as by entertaining them as guests of the nation in the princely manner already suggested. The ceremony corresponding to what in Europe is called the coronation, does not take place until the year of national mourning has expired; and probably in the autumn a year hence, Japan will be further honoured by a brilliant array of foreign representatives to witness the enthronement of the young Emperor, Yoshihito, whose reign has already begun under such auspicious circumstances.

Visit of Secretary Knox

The *Tokyo Asahi* says that for various reasons the appointment of Secretary Knox as Special Envoy to Japan to represent the United States in the funeral of the late Emperor, was exceedingly agreeable to the Imperial Court as well as the people of Japan. First, it may well be imagined that President Taft, who was, by the way, personally acquainted with the late Emperor, must have appointed one of the first-class statesmen of the United States in view of the sincere sympathy of the American nation as well as his personal regret for the death of the late Emperor, and the Japanese nation would no doubt fully appreciate the high tribute paid by the United States to the late Emperor. Secondly, the visit of a statesman of Mr. Knox's distinction to this country will not fail to improve the cordial relations between Japan and the United States, all possible causes for misunderstanding will be dispelled by the exchange of courtesies and opinions, either formal or informal. Should this occasion have been utilized to impress the State Secretary that Japan is always true to the United States and is not in the least anti-American in feeling, he will certainly, after his return, correct all wild

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rumors disseminated as to Japan's alleged aggressive policy. Thirdly, the visit of Secretary Knox to Japan afforded opportunity for a better understanding between both countries in regard to their policy toward China. In this connection, it may be reflected that, largely due to the efforts of a faction of anti-Japanese politicians in China, backed by their American confrères, there has appeared a gap between Japan and the States particularly in regard to their policy toward China. The occasion, says the journal, can be said to have been a unique opportunity to arrive at some understanding between the Government here and the American State Secretary. Though it would seem rather indiscreet to discuss the visit of Mr. Knox in this light, the journal says that the tour of a prominent statesman, whatever may be his expressed object, is in many cases not without some political result. The journal hopes that it has been so in Mr. Knox's case.

A Knightly Emperor

In the Tokyo press a story was told of how Yamaoka Tetsutaro wearied of the ceaseless victories which attended the late Emperor's bouts in the wrestling ring; how he scorned the spirit which led his Majesty's adversaries to court defeat and feared that his master might become falsely elated over his prowess; how he longed to receive the Imperial challenge, and having received it, hesitated not to exert all his strength and hurl the Emperor to the ground; how then, realizing the indignity he had done to the Throne, he tendered the resignation of his office at Court; and how the Emperor rejected it, perceiving the spirit of loyalty that had inspired his conqueror. The story is worthy of the heroic ages of Japan, of her highest traditions of true knightliness, and the incident is to the honor no less of the Emperor than of his servant. Yamaoka, as it were, brought a breath from the mountains into the stale atmosphere of the Court; he mirrored the heart of loyalty where others distorted it; his act of indignity was an act of honor twice blessed, for it honored him who gave and him who took defeat.

The New Lord Chamberlain

The appointment of Prince Katsura to the important position of Imperial Chamberlain and Lord Keeper of the Privy Seal came as a surprise to the nation; but there is no doubt that it would be difficult to find a more fitting occupant for so high a position. Prince Katsura has all the experience in learning, statesmanship and brilliant achievement that ensures to his Imperial Majesty, the new Emperor, a valuable and gifted adviser. That the Prince has abandoned all his great political ambitions and sunk his own personal dislike of inactivity for the good of the state and and the comfort of his Ruler, is but one more proof of his possessing that spirit of true loyalty that is so characteristic of the representative Japanese. Hitherto, while the Imperial Chamberlains have been men of great wisdom and learning in ancient matters, they have not been so familiar with the modern world and the intricacies of international diplomacy. Consequently the new chamberlain brings to his exalted office new blood that may lead to the further advancement of the nation, and at least be in true accord with the youthful and progressive spirit of the new Emperor. That one who is undoubtedly the first statesman of the Empire should have been appointed chief

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adviser to the sovereign, augurs well for the future of Japan. The world may now look to Japan for a faithful maintenance of all that was good in the old policy and an apt addition of all that promises promotion in the new. Peace will be preserved, the national indebtedness will be gradually liquidated, colonial progress will be assured, and such careful attention will be given to the development of national resources as will result in the establishment of commerce and industry on a sound basis and place Japan among the most progressive of nations.

Culture in the Country

Viscount Kanō Hisayoshi, President of the Japanese Physical Education Society, has recently been expressing interesting opinions with regard to the loss the rural parts of Japan have suffered in the way of culture on account of the exodus of *daimyo* and other high class families to the cities and especially to Tokyo. As soon as their fiefs were taken from them at the time of the Restoration, the *daimyo* and their families left their country estates and flocked in the capital, thus severing their connection with the country gentry and the peasantry who held them in such high respect. While Viscount Kanō thinks that such a move may have been justified politically at the time, he is now convinced that a return of the nobles to their country estates for at least a part of the year, would be frought with much benefit to the people. The rural people, having now no one to whom they can look up, are losing interest in their environment and are flocking to the overcrowded city with unfavorable results to society at large. Viscount Kanō says that he is now practising what he preaches, and has allowed himself to be made Mayor of the native town, fixed up his estate there, and has returned to the forsaken people and finds life there infinitely more interesting than spending it in comparative idleness in Tokyo. No reference is made to the undoubtedly beneficial effect of the country gentry upon life in the rural parts of England, where in the majority of cases the tone set by the manor house or the noble landlord has a generally wholesome result upon the rustic population. The squire and the parson have for centuries been the greatest living examples to the agricultural inhabitants, and the country that lacks this force, must inevitably suffer.

The Duties of The New Era

The Tokyo *Asahi* in a leader entitled "The Duties of the New Era" points out that :

"Despite the profound grief into which people have been plunged they should turn serious thoughts to the duties which the new era imposes on them. During the late Emperor's illustrious reign of 45 years, he made firmer the foundation of the Japanese Empire, and heightened the national prestige in the sight of the world. Indeed, he achieved what had never been achieved by any preceding ruler. But the progress so far attained is far from what the people should rest content with. Many problems lie as yet unsolved before the Japanese people, and they should be fully alive to their duty of performing the many tasks ahead.

"The first of these important problems which demand a solution from the Japanese under their new ruler is the Chinese problem. Since last year the condition of the great neighboring nation has been growing more and more involved. The solution of this gigantic continental problem is one of supreme importance to Japan. The peace of the Orient and the destiny of Japan hinge to a great degree upon the question.

"The second is the Chosen problem. True the annexation of Korea is an accomplished fact but one must say that a complete assimilation of the Koreans with the Japanese has yet to be effected. How best to diffuse the enlightening rays of civilisation throughout the peninsula, to develop the land, promote its industries, and ensure the prosperity and felicity of the inhabitants, certainly constitutes another of the momentous problems demanding solution.

"Then there will come to the front ere long the problem of Manchuria and Mongolia. The questions relating to the leased territory of the Kwantung

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district, the South-Manchurian Railway, the Antung-Mukden Railway, Eastern Mongolia, etc., have a great bearing on the future development of Japan. This constitutes a third important problem. Turning to domestic affairs, the readjustment of the administration of the finances forms a fourth task. And last but not least is the problem of Japan's enormous debt to foreign nations. There are numerous other problems besides in education, commerce, diplomacy, etc., which it is the duty of the new era to solve.

"The world goes on making as rapid progress as the current of the Niagara Falls. Many are the wretched nations who, unable to keep pace with the rush of the torrent, are drowned in its maelstrom. Strenuous exertions are imperatively demanded of the Japanese, if their nation is to withstand this stupendous test. The passing of the late great monarch should inspire the people with a greater sense of their duties. The people lie under the obligation of strengthening the basis of enlightment founded by the deceased monarch and of raising the national prestige higher than the level already achieved."

A Japanese Merchant Prince on Peace

Baron Shibusawa, President of the 100th Bank, of the Japan Peace Forum, and one of the great merchant princes of the nation, in a recent address before a company of financiers, made the following observations as a business man as to the effects of war on the commercial and industrial life of the nation:

"I wish to correct the misunderstanding which sometimes leads people to assert that war makes for the advancement of business. People refer to the quickened commercial life following wars, instancing the industrial activity of Japan after the Russo-Japanese War. This is like saying that because there is business activity after great conflagrations it may be profitable for the country to set buildings on fire. This is short-sighted reasoning.

"Another misunderstanding which I wish to combat is that, although peace may be a good thing for the nation, necessitating law and order and commercial morality, yet in international affairs the same law does not hold good with the progress of the race and the interlinking of the commercial, political and social life of the word. It is important that in the realm of international affairs the highest principles of morality shall obtain. As a business man I can only give my experience, saying that the industrial and commercial development of our nation and of the world demands peace. As to how this is to be brought about, I must leave to scholars and statesmen. But I strongly appeal to them to make earnest search for ways and means for bringing about the peace of the world, that the normal activities of life be not interrupted."

The Japanese Conception of Religion

A writer in the *Japan Advertiser* calls attention to the fact that the Japanese conception of what is understood by religion is so absolutely different from that which the word conveys to the occidental mind that there can be no comparison between them. If we catch the distinction rightly we should say that what is understood by the word religion in Japan is what the west calls superstition. The Japanese idea of a religious person is one who lives in helpless reliance on idols and superstitious practices associated therewith; while the occidental conception of a religious person is one whose life is consecrated to the honour of God Almighty and the good of his fellow men. According to Christianity religion is life: that is, a good life; and if a man is not good he is not religious, though he may be superstitutious. The religious man is he who worships and serves the Creator by trying to make his life holy like God's life, and pleasing in the eyes of heaven. The Japanese idea, according to the writer referred to, confines the practice of religion to superstitious old women, weakminded persons and children, and sad people who retire from all mundane things, a conception far removed from the Christian idea of the west, where religion is looked upon by some of the greatest leaders and teachers as a vital part of moral character and of

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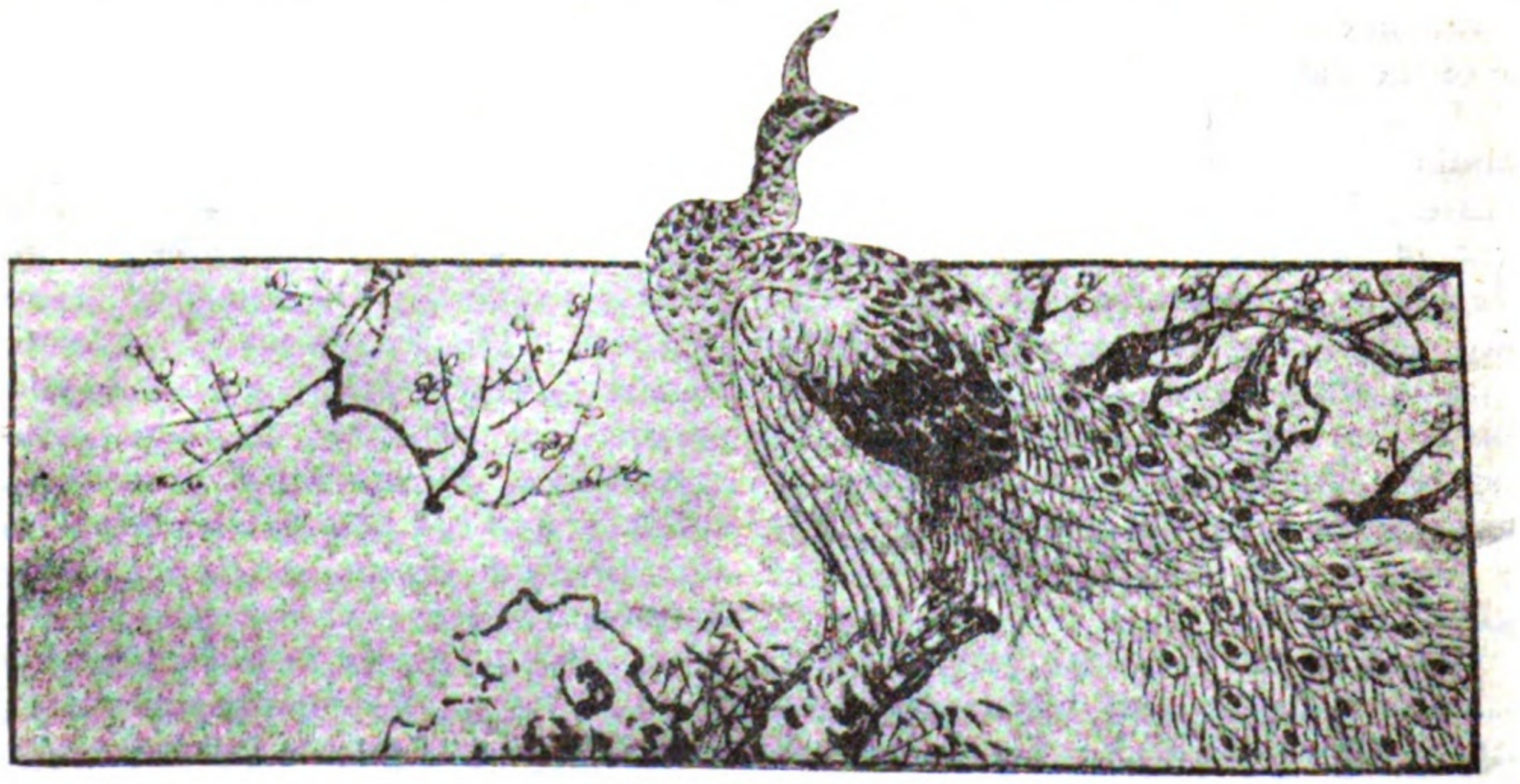
practical life. It must be admitted that the Japanese definition is not unlike that of certain thinkers of the Agnostic school, who hold that religion is no necessary part of a good life. It is because the Japanese have inclined to this misconception that all religion has hitherto been excluded from the Japanese system of education, the idea being that *mental* and *physical* development are sufficient, without reference to spiritual culture. There is, however, a distinct note sounded of late that this has been a mistake, and that no education can be regarded as either scientific or complete which refuses to hand on to succeeding generations all the moral and spiritual power that the race has accumlated through the ages. The case indicates how much of vital value a nation may lose through inexact definitions relating to the fundamentals of civilization and progress. The darkness of the Middle ages in Europe was largely due to this confusing of religion and superstition, a mistake from which the Reformation delivered mankind, bringing human thought back to the pure and undefiled teaching of the Master.

Memorial to the late Emperor

To preserve the revered memory of the late Emperor, Mutsuhito, there may be many appropriate proposals. A memorial park would be suitable, a memorial shrine would be proper, and many other suggestions will doubtless be offered. But the *Jiji* now makes a suggestion which it believes would be the best way to honor the personality, and the spirit of the Emperor, Mutsuhito. It is to preserve the living apartment of the late Emperor in its present state. It is stated that when high officials of State went in the Inner Court to bid His Majesty a last farewell, they were most struck with the conditions of the place where the greatest personality of the country lay. The rugs were worn, the plaster walls blackened with soot, and the paper screens were patched in many places. They found, contrary to their expectations, that the Inner Court where the Emperor lived was wonderfully devoid of anything approaching luxury. This throws enough light upon the modest mode of life of the Great Emperor. What could be more appropriate and effective to preserve the memory of the Great Soul, asks the *Jiji*, than to leave the Inner Court intact, and let the ensuing generations see where and how humbly the Emperor lived out of consideration and sympathy for his people, with whose welfare he was concerned and whom he loved best. When such a memorial of the greatest ruler of Japan remains to posterity, it will serve as an effective object-lesson to all succeeding rulers. The *Jiji* also suggests that the Court should occasionally be opened to the public, as by so doing it would have an enduring influence for good upon future generations.



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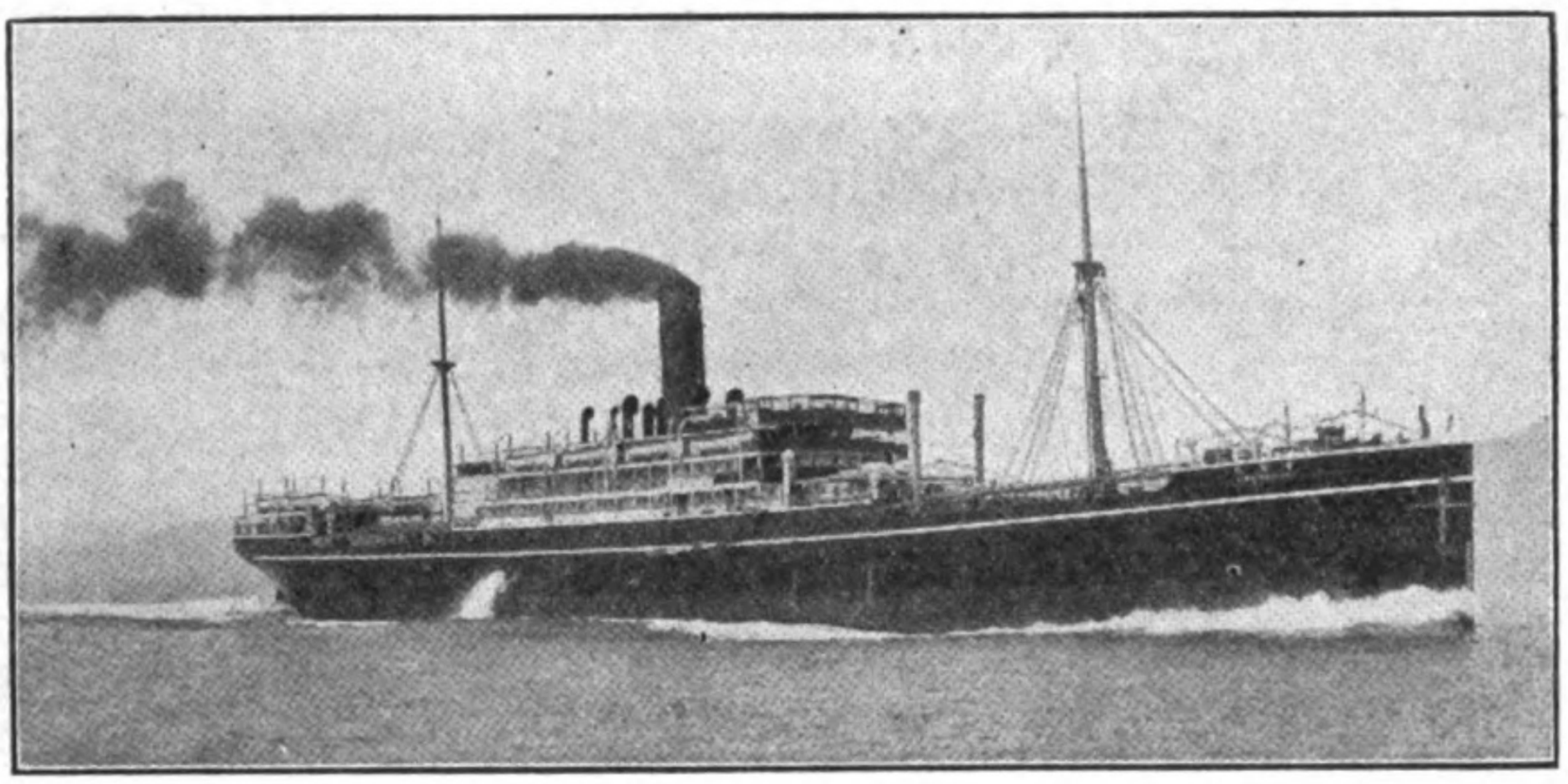

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